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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., February 6, 1941

NEW SERIES
VOLUME XLIII. No. 6

Who's Who and What's What

Rev. A. C. Hanna, a missionary in Burmah is a grandson of Adoniram Judson. He has a son who is a student at Yale University.

From the Dallas News the information goes out that in Dallas County in 1940 there were 4,960 marriages and 4,075 divorces.

Detroit Baptists are said to be conducting a city-wide evangelistic campaign under the superintendency of Rev. Hillyer H. Straton.

In a meeting in Immanuel Church, Shawnee, Okla., Evangelist Hyman Appelman preached and Don McCollum led the singing. There were 156 additions and 26 other conversions.

Dr. John A. Held, many years ago pastor in Natchez, recently assumed the publication of the Gulf Coast Baptist at Houston, Texas, succeeding Rev. W. L. Robertson. He is a native of Austria.

The First Church of Ponca City, Oklahoma, has added \$400.00 to the salary of Pastor Crittendon. The budget for 1941 totals \$15,000. The Sunday school is averaging 640 and including the mission schools totals 800.

Rev. John Mitchell who passed away some years ago was a godly man and faithful to every call—often coming miles in his buggy over frozen ground to fill his appointments. He was a resident of Webster and Calhoun counties and for several years pastor of Shiloh Church.—Mrs. M. O. Gray.

In his two years as pastor of First Church, Brookhaven, Dr. S. H. Jones has welcomed 200 new members, baptizing 80. There has been no deficit. The indebtedness is being retired. Improvements made in church building and parsonage. The organizations are working efficiently and the pastor is kept busy.

One of the funniest things going around is the report of Hitler's holding up his hands in warning to the people of the United States that we are threatened with a dictatorship in giving so much power to the president. It would seem that if that were true, he would be immensely pleased. Does he not think that democracy is effete and impractical?

Just when all the doctors and health specialists are ready to announce that the average period of life is being lengthened, along comes the insurance statistician and says that fewer men and women attain to old age now than heretofore. We had just as well recognize that the Lord put an angel with a flaming sword in the path so that no man might eat of the tree of life and live forever. But there is another tree of life which is better. Jesus said He that liveth and believeth on me shall never die.

The Home Mission Board has just issued a volume entitled "Signs of the Times," to which four writers contribute five chapters; one being by Dr. Ellis A. Fuller, two by Mrs. Una Roberts Lawrence, one by Dr. J. T. Plainfield and one by Secretary Lawson H. Cooke. These have all had first hand experience with the problems they discuss, and speak with conviction. These chapters deal more with the present world conditions and needs and the adequacy of the gospel to meet them, rather than a distinctly home mission problem. The book is published in paper binding and is adapted to study courses.

Rev. A. B. Hill asks that his Record be changed from Bassfield to Walnut where he became pastor January first.

Pastor Roy Niager goes from Hefflin, Ala. to Euclid Av. Church, Atlanta, succeeding Dr. Sam Cowan. Rev. J. L. Steele goes from Knoxville, Tenn., to Opelika, Ala.

Editor L. L. Gwaltney says in the Alabama Baptist that Birmingham is already ready to take care of 10,000 people when they come to the Southern Baptist Convention in May. Read Philemon 22.

In Latvia and Lithuania, since the Soviets came into control, the Baptist Seminary has been closed and some Baptist Churches. The Roman Catholic Church has been and must now be supported by free will offerings.

It is said that the federal government has bought 23,280 acres of land near Talladega, Ala., where a powder plant is to be erected. Several villages are at present in this plot, and it will require the removal of five Baptist Churches.

We hope the ground hog knows what he is doing. He had no chance to see his shadow in these parts Feb. 2. We don't know about the ground hog, but the clouds seem to have kept a good many people away from Church on that day.

We have heard that a community hospital in one of the County site towns in Mississippi received a regular rake-off from the gambling machines run in the town. If the judgment of God is not visited on folks like that, we shall be greatly mistaken. Gambling is no better than stealing, no matter who gets the loot.

A story goes that an American agent of General Motors in a Chinese city asked a Christian missionary if he considered Confucius a real competitor of Christ. The answer was, "Do you, sir, when you try to sell a Cadillac or a LaSalle. have much competition from the Chinese merchant who sells a wheelbarrow?"—Ex.

Two more volumes of the "My Covenant Series" have been issued by the Broadman Press in Nashville. These are "Christian Ownership" by Dr. Chas. A. Maddy, pastor in Richmond, Va., and "Sabbath Observance," by Dr. W. O. Carver of the Louisville Seminary. These are matters of present vital importance on which our people will be glad to have instruction. These books sell for 65c each or the set of eight for \$4.00.

Col. Charles Lindburgh says he thinks it would be a calamity for either side to win in the present war. We do not recall any wars in which somebody did not win. Wars are not settled any other way. And when it comes to expressing a preference for either side in this conflict, we are not confronted with a choice of one side which has all the virtues and the other which has all the vices. It is a question of which is relatively better; on which side is the preponderance of good or evil.

Dr. Everett Gill of Wake Forest, N. C., will deliver a series of lectures on his unpublished book "Protestants of the East" in the following of our Southern institutions: Baptist Bible Institute, New Orleans, La.; the Southwestern Theological Seminary, Seminary Hill, Texas; and the Southern Theological Seminary, Louisville, Ky. The series at Baptist Bible Institute will constitute the Layne Lectures which will be given during Homecoming Week, March 3-7. In addition to the Layne lectures on "Europe and the Gospel." Besides, he will give lectures at Wake Forest College and William Jewell College.

Dr. J. Whitcomb Brouger, Jr., is pastor at Glendale, California. His father is Associate Pastor. We have a parallel to that in Mississippi where Dr. Francis Judson Chastain is Pastor and his father is Associate Pastor in Lexington.

To the Baptist Church at Lena, Miss.: You made me very happy when you voted, without a dissenting vote, to send the Baptist Record into every home in our church. I requested you to do this, not for any selfish motive, but for your good and God's glory. The Baptist Record ranks with the best denominational papers in America or the world. It is now a weekly visitor in your home. Begin reading it now and become a weekly reader. May God's rich blessings be upon you.—A. A. Ward, Pastor.

Reports come to us that Governor Johnson, after giving warning to the liquor sellers and operators of gambling machines, has begun the cleaning up. Bolivar County seems to have been the first place hit. Some of our readers will recall that a prominent politician in those parts boasted that they had an ideal situation at Rosedale, where saloons were run openly. But some good people thereabouts were unhappy about it and ashamed of it. They have been asking the governor to help them and something has been started. Enough gambling machines have been seized to choke a good sized creek. If there are any of the good people in those parts who have been afraid to speak out, this ought to encourage them and embolden them to help in the cleaning up process. Fear is the greatest enemy of righteousness and aid to the devil.

Everybody in America apparently is opposed to dictatorship, and it is with regret that all lovers of democracy find it apparently necessary to give unusual powers to the President. But times like this necessitate risks and undesirable measures. Everybody knows that in an epidemic of small pox it is necessary to get vaccinated. Vaccination simply produces a mild cast of the disease which you wish to avert. And it works. So the extraordinary powers given to the President are a temporary emergency measure to save us from permanent and deadly dictatorship. Or to change the figure, they say that people living on a prairie and seeing a sea of flame approaching their dwelling, will start a fire of their own so that when the prairie fire reaches them it stops for lack of fuel. Or in a great conflagration in a city, it may be necessary to destroy a whole block with dynamite to stop the approaching conflagration.

Dr. A. E. Prince, President of the Executive Board of the Louisiana Baptist Convention has brought out another volume of sermons by Louisiana Baptist preachers. It is evident that these sermons make a strong appeal to Christian people. Most of the preachers whose sermons are included are widely known and honored. Among them are Drs. Hamilton and Haight of the Baptist Bible Institute; Drs. J. D. Brown and S. C. Rushing of Baton Rouge; Drs. Brakefield and Wood of Louisiana College; Dr. Dana Terry of Winnsborough; Dr. A. S. Newman of Ruston; Rev. Kearnie Keegan of Alexandria and others. The title of the book, "Meeting Life's Reverses" is taken from the first sermon. It is evident that these sermons are the cream of the homeletic ministry of these picked men, and so may be called "Creme de la Creme." The volume is published by the Western Baptist Publishing Co. of Kansas City and sells for \$1.00.

Sparks and Splinters

Rev. J. H. Thomas of Halls, Tenn. is now in position to give his entire time to evangelistic work among the weaker Churches.

Rev. C. J. Olander attends this week the meeting of the Relief and Annuity Board in Dallas, of which he is the Mississippi member.

Pastor C. J. Olander reports large congregations at Tchula Sunday in spite of the influenza, and at Morgan City the month of January was the best in five years.

Louisiana College Board of Trustees recently authorized the raising of \$25,000 for building a student center. The trustees individually subscribed \$5,000 of the amount.

Missionary M. T. Rankin says that more than 3000 destitute people are being fed in Canton every day by funds supplied by Southern Baptists. A bowl of rice gruel is all that is given to each one daily.

Dr. Frank H. Leavell will have charge of the Religious Emphasis Week at Furman University, Feb. 9-14. Other such services will be held later at Ouacheta College in Arkansas and Howard College in Alabama.

Miss Carolyn Madison of the State Sunday School Department is in Morgan City this week conducting a study course. She teaches "Factors in Character Building." Department Conferences are also held each afternoon.

Recently Dr. B. W. Spillman of Kinston, N. C., was retired from active service, having reached the retirement age. Dr. H. C. Moore continues through the year 1941; also Mr. Dunaway, head of the order department.

C. G. Clark, once pastor of Central Church, New Orleans, has been five years chaplain in a CCC camp, and now goes to be on active duty at Fort Benning, Ga., where there are 21 chaplains, seven of them Baptists.

Dr. C. V. Edwards, years ago pastor of First Church, Greenwood, but since then pastor in New Orleans and later in Texas, has recently resigned the pastorate at Lockett and will make his home at Vernon, Texas. He gives up the active pastorate.

Pastor R. A. Morris of Newton gives the following as the outline of the church program for 1941: First quarter, Spiritual Recovery Crusade with Emphasis on prayer meeting. Second quarter, Evangelism, using Sunday School Revival. Third quarter, Training with emphasis on B. T. U. Fourth quarter, Education, with emphasis on Sunday School, evangelistic campaign.

The Lexington Advertiser publishes an account of a hold up near Lexington in which a "grocery" store was robbed of tax paid whiskey valued at \$500.00. And now the sheriff and the patrolman are looking for the robbers and the liquor. Wonder why they didn't look for the liquor sooner, and is it the business of sheriffs to protect the property of bootleggers.

You will see in this issue of the Record a communication from brother Bryan Simmons, in which he expresses his purpose to retire from his present task with the Baptist Orphanage Feb. 15. Brother Simmons has served the Baptists of Mississippi in more capacities than any man we have ever known. He has been a pastor, an evangelist, the president of Clarke College, superintendent of the Mississippi Baptist Orphanage, enlistment man, and field man for the Orphanage. Probably this does not complete the list. We have never known a more unselfish servant of the Lord. He is still in the vigorous exercise of all his faculties of mind and body, being in excellent health. He is devoted to every department of the Baptist program. There is no reason why his best years of service should not be before him. His plans for the future are not matured. He is making his home in Laurel, where he was once pastor of the West Laurel Church. It was during his pastorate that the present church house was built.

Methodists have set March 2 as the day to raise \$1,000,000 for camp and overseas service.

Rev. W. L. Stagg goes from the pastorate of Bossier City, La. to that of First Church, Lake Charles.

Virginia Baptists hold their annual meetings of the General Association this year in Danville, Feb. 25-27.

Dr. Jno. H. Buchanan of Birmingham will assist Pastor Pierce S. Ellis in a meeting in Tallahassee, March 3-13.

Prof. M. Latimer of Mississippi College attended the inauguration of President Roosevelt in Washington City in January.

This week the Editor and the Circulation Manager are both attending the Southern Baptist Press Association in Hot Spring.

It is said that First Church, West Point gives a larger proportion of its total offerings to the cooperative program than any other Church in the state.

Dr. Arch C. Cree of Salisbury, N. C. after fifty years of ministerial service, now gives up the pastorate and will henceforth give himself to supply work and evangelism.

The preacher of the Northern Baptist Convention sermon in May at Wichita, Kansas is Dr. Dan Poling of Philadelphia, Alternate President Gordon Palmer of Eastern Seminary.

In spite of the influenza epidemic the Sunday school attendance of First Church, Biloxi, was 34 above the average of one year ago. Mr. L. G. Tourneau spoke in the church last Thursday evening. He is one of the most active laymen in America and is making a speaking tour of churches in the south, traveling in his own plane.

Dr. J. Clyde Turner is the speaker on the Baptist Broadcasting hour Sunday, Feb. 9 at 3 p. m. over WJDX, Jackson. All who hear and write to Baptist Hour, Atlanta, Ga., will have their names preserved in a Book of Remembrance, a copy of which will be preserved by the Southern Baptist Historic Society.

Northwest Mississippi Baptist Pastor's Conference meets at Sardis Feb. 11. On the program are: Song and Devotional by J. L. Coursen; Reports from fields by all pastors present; Problem Conferences by W. R. Medlin; Sermon Outlines by Geo. Gay; Acts Chapter one by F. M. Purser, discussion; Acts, Chapter two by W. E. Lee; Acts, Chapter three by A. T. Cinnamon.

The federal government licenses bootleggers to sell liquor in Mississippi, then sends 70,000 young men down here to Camp Shelby in a community where these federally licensed bootleggers operate, allows them to sell this liquor to the soldier boys, and then says to the officers of Hattiesburg and Forrest County, "Its up to you to take care of the drunks. Isn't that a mess?"

The Baptist Bible Institute is rejoicing in another happy experience. The full amount of interest for six months has been received. President W. W. Hamilton wants the friends to know how grateful the whole Institute family is for their prayers and confidence and help. He says, "We are on the way to a debtless B. B. I."—W. W. Hamilton, President.

According to carefully gathered statistics in the office of Dr. A. E. Alldredge in Nashville, Southern Baptists have a membership of 4,482,315. The federal census gives us only 2,700,015, which everybody knows to be absolutely inaccurate. The head of the census bureau refuses to permit any correction. It seems a case of pure prejudice and bullheadedness. As a result of this the number of chaplains in the army and navy allotted to Baptists in proportionately decreased.

The Biblical Recorder of North Carolina announces with regret that the department in that paper conducted by Dr. G. W. Paschal for the past fifteen months will be discontinued. Many others will also regret this loss. Dr. Paschal is one of the most versatile men we know. He is a good historian, an excellent teacher, an interesting writer and withal a fine Christian gentleman. For a while he was editor of the Biblical Recorder, and in all positions we have read his articles with great interest and profit.

Pastoral Problems

By Norman W. Cox

"Blowing the Other Fellow's Horn"

Every pastor who has much influence in the community where he ministers is constantly being besought to "blow the other fellow's horn." They want us to help them do things that the Lord never intended that a preacher should be giving himself concern about. The preacher, of all men, should be helpful. We should, however, confine our helpful activities to the things to which our Lord gave himself. Always we should be seeking to encourage the discouraged, minister to those in need and above all seek to serve in the name of Christ in any way possible.

Continually there are folks, however, who are seeking our help to give them aid where Christ would have turned them down. Many times have I been urged to lend a hand to the political interest of some friend or church member. Often we are called upon to help with something that would further the social or financial interest of some person or group.

We need in all such matters to remember Paul's decision which he expressed in the words, "This one thing I do." The Lord has given us a trumpet. We should be busy in every way possible blowing the gospel trumpet. It is a good thing for us to let the other fellow blow his own horn.

—BR—

A city-wide School of Evangelism will be held in First Church, Shreveport, Feb. 16-21. There will be five classes each evening at seven o'clock for Intermediates, Young People, W. M. S., Brotherhoods, Deacons and Directors. The classes will be followed by an evangelistic service in the auditorium, led by Dr. Wm. Ward Ayer, pastor Calvary Church New York.

According to the best information we have, Alabama Baptists in their special session of the State Convention Jan. 28 decided to put on a campaign for \$200,000.00 in cash during the month of February, to be used in liquidating the indebtedness of Judson College. Added to this ten per cent of the gifts to the Cooperative Program are to be used for current support. We understand that Southside Church in Birmingham releases Pastor J. H. Buchanan for service in this campaign. Also it is said that a campaign will be put on to raise \$400,000.00 for Howard College in Birmingham. Baptists had just as well make up their minds that if we are to have Christian Education, we will have to pay for it. And our colleges had as well know that if Baptists are to support them, they must turn out a Christian product.

Vicksburg First: recently we had in our church Dr. Edward A. McDowell, associate professor of New Testament Interpretation in the Southern Baptist Theological Seminary in Louisville. Dr. McDowell spoke to us during the entire week on "The Sermon on the Mount." We had prepared the field for his coming and had asked that he make the week one of concentrated Bible study. All of the people in the congregation sat with open Bibles as Dr. McDowell taught and then a forum followed. Twelve periods of study all together were had. Our people were deeply stirred by the study and it proved to be one of the most helpful experiences that our church had during last year. I would recommend to any church the planning of such a Bible conference in the year's program using one of our college or seminary professors or a pastor. We have already extended Dr. McDowell an invitation to return to our church next year for a similar conference. During this same week we planned for a meeting of all the negro pastors in the city. This meeting was held in the morning and Dr. McDowell spent an hour and a half each day leading them also in the study of this great message from the lips of Jesus.

EUROPEAN JOURNEY—1940

By Plautus I. Lipsey, Jr.

II. HUNGARY AND RUMANIA

Budapest is a beautiful double city, combining the attractions of the picturesquely old and the smartly modern.

Buda, the older part, on the right, or western, bank of the Danube river, is distinguished by mountainous hills crowned by a magnificent royal palace, an ancient citadel, handsome churches and shrines, and other architectural delights.

Pest, the bustling commercial city, lies in a plain east of the great river. Its principal avenues are wide and tree shaded and there are many pretty parks, luxury hotels and public buildings, including especially the imposing Parliament House.

Buda and Pest, now one municipality, are joined by five or six great bridges. An extensive and efficient system of electric car and bus services, as well as a short underground railway, provide excellent public transportation to all sections.

The Hungarians are a highly civilized and sophisticated people, friendly, hospitable and kindly. They are perhaps the most even-tempered and self-controlled folk I have ever known. They have an unusually high percentage of handsome men and beautiful women. Perhaps the brunette type predominates, but there are many blondes and red heads with delicate skins. Occasionally, especially among the country folk, one sees a distinct Mongoloid type, a reminder of their origin from eastern Asia. In modern Hungary there is a considerable blending of other (non Magyar) bloods, especially of German, Slav, and Jewish.

The Hungarians are not "Hungarians" in their own tongue—that is only what their western neighbors call them. They call themselves Magyars, and their country is "Magyarország." Their language is phonetic, oriental in style, quite different from our western languages with their Greek, Latin and Saxon bases.

The Hungarians are proud of their European history of one thousand years, and keenly resent the terms of the world war treaty (Trianon) which reduced their territories more than half. Their form of government is the limited monarchy with a parliament—must like the British—but they have no king since the great war. Instead, they have a "regent," or acting king, and I have never heard anything but praise for the character of Regent Horthy.

I had come to Europe, known to me by some years of previous residence in its western parts, on an independent journalistic venture, and now found myself in Budapest, gateway to the Southeast, with war going on to the north and west. I had chosen this place because Hungary, though not in the Balkans, is at the door of the interesting Balkan area, where I expected early historic and warlike developments. Budapest has immediate wireless connection with New York, as well as other wireless and cable facilities for rapid communication with America.

Italy entered the war (June 10) five days after I came to Budapest, and now we felt cut off from America entirely. Our major prophets had said that Italy's participation would immediately drag all the Mediterranean countries into the war, but they lacked the proper inspiration. (Our major prophets called this war "the Second World War" from the first shot, and have been doing everything possible to realize that designation.)

Two weeks later the Russians took back Bessarabia (which the allied statesmen at Paris had given to Rumania in 1919, in disregard of Russian rights) and part of Bukovina. Our prophets at once began to beat the drums for a "holy war" on the Soviet government, long the dearest wish of the American press; American correspondents in Europe dish it out at intervals and it is always a great success.

Budapest began to boil with discussions of a political nature: it was time for Hungary to recover from Rumania the vast land of Transylvania, Hungarian for a thousand years but amputated at Paris in 1919.

July 1, with warlike thunders in the skies everywhere in Europe, was a big day for me. In the morning I received two letters from home, the first since I left New York 44 days earlier.

In mid-afternoon when I left my hotel, the clerk showed excitement. "I think there will be general mobilization very soon," he said. "The police have stopped the sale of wine and beer."

General mobilization means war, according to an old political maxim. I hurried to the Associated Press office to talk with my friends there. Yes, they had heard the same thing. Just then a messenger entered, bringing a pile of documents. They proved to be mimeographed reports (circulated by the foreign office but not identified as to origin) of a very significant nature. They declared that the Rumanian government was on the verge of collapse. They asserted that Hungary for centuries had been guardian of the "Latin culture" against eastern vandals, and now again must assume the responsibilities of this role. It seemed certain that Hungary was preparing to invade Rumania. The AP chief looked at me.

"Would you like to go over into Transylvania (Rumania) for us?" I said yes, and he added: "The trains are not running; I will call a taxi to drive you to the frontier, and after that you will have to do the best you can."

At sunset I was speeding eastward from Budapest in an excellent automobile driven by a huge blond man, Rudolf, who spoke several languages. My destination was Kolozsvár (Rumanians name it Cluj), old capital of Transylvania and its chief city, about 300 miles east of Budapest. Shortly before eleven o'clock, we came to Debrecen, large Hungarian city near the eastern frontier.

"The Rumanian frontier is closed, you cannot get across," the clerk at the Golden Bull hotel told me. I said I would spend the night and look into the matter in the morning.

All through the night the farm carts, used as supply wagons for the army, rattled noisily through the central square of Debrecen.

After breakfast, with Hungarian army officers at all tables in the large restaurant, Rudolf and I set out for the frontier. The farm-army supply carts, as well as marching troops, were everywhere along the road. Twice we were halted by military sentries, who examined our credentials. In Hungary everybody must have an identification booklet, and foreigners of course have passports. There were many troop encampments on the outskirts of villages.

At the frontier, Rudolf argued first with the Hungarian army officers, then walked across and talked with the Rumanians, before my passage was approved. All were very polite to the American newspaperman. The Rumanians were most worried by events and rumors, and questioned me at length about activities in Hungary.

A young Rumanian officer telephoned for a taxi, and in this ancient and disreputable vehicle I bounced over rough country trails for ten miles to the city of Oradea (Hungarian name, Nagyvarod). Four times we were stopped by Rumanian sentries with bayonets on rifles. Defense preparations, in men and positions, were evident everywhere.

I took a room at a hotel, where the managers spoke only Hungarian, Rumanian and German. I knew only a little German, and our communication was very faulty. First, I must go to the police station; the porter took me there. Next, I must get some Rumanian money.

The Rumanian currency situation (it may be better now) is a sad and corrupt chaos. Warned in advance, I had concealed part of my American money at the frontier. Now, I tried to induce the hotel people to direct me to the bank so that I might get Rumanian money legally. But they snorted in disdain, and refused to show me the bank. They wanted my dollars, and were ready to give me twice the legal exchange in Rumanian lei. But for the moment, I was trying to be lawful.

It was no use. That night, I made a deal with the night clerk, who could speak English. He brought me ten thousand and lei for a twenty dollar bill. There was a good deal of haggling, and the

man whined. But these people were very anxious to get American money, especially as they expected a Hungarian invasion at any day. Most of these people were Hungarians.

This was my first experience with the Rumanian "Black Bourse."

I lay awake most of that night, listening to the rumble of army carts through the central square of Oradea—Rumanian army carts this time. Early next morning I caught a train, eastbound for Kolozsvár.

(To be continued)

—BR—

WHEN IT IS IMPOSSIBLE TO BE NEUTRAL
(Baptist Courier)

—O—

In time of war it is very difficult for a neighboring nation to be neutral. In the present war this country has tried very hard to be neutral. We have found it impossible. Our own interests were too much involved. There were moral and human problems involved that we could not in all good conscience stand aloof from. As a nation we had some responsibility for world order and for human welfare which we could not risk.

The true man, the Christian man, cannot be neutral between good and evil, between righteousness and unrighteousness, between human good and human ill. That is what Jesus meant when he said: "He that is not with me is against me." Neutrality is impossible. Jesus is engaged in and stands for that struggle between good and evil, between the kingdom of Satan and the Kingdom of God and he brings every other man face to face with his own responsibility in that struggle. He has just said "But if I by the finger of God cast out devils, then is the Kingdom of God come upon you." The fight is on against Satan and the forces of evil and you are in the midst of it and involved in it whether you are aware of it or not. There is no neutral ground. You are either with me or against me.

(1) Certainly every man is involved in the consequences of good or evil. There is no neutrality there. And if you can help and do not you are to that extent responsible for the consequences. There is no neutral point in responsibility for consequences in a war like that.

(2) Every man is morally involved. There is no such thing as moral indifference. Morality is by its nature positive. It is more than the mere negative absence of evil. It is the opposite of evil and the enemy of it. No good man, no Christian man, can be indifferent to evil. His indifference would be his positive condemnation. Goodness is a positive force—a force for good—and there is no force for good in the morally indifferent man. Neutrality is impossible for the good man in any case of human suffering. He cannot indifferently "go by on the other side." The Good Samaritan is the good man—the only good man—good for something—a help to a suffering or threatened human being.

(3) The moral neutral is a positive hindrance—a hinderer not a helper. The indifferent church member does hinder the progress of his church. The spiritual life and influence of the church comes to a dead end in him. He does exert, negative character though he be, a positive influence against the church. Men on the outside are impressed with the ineffectiveness of religion. Men are attracted by positive force. A negative church member means a negative religion and that nobody wants. The neutral church member is a positive force against Christ. It is impossible to be neutral when great things are at stake.

—BR—

Nobody questions that Jesus was always respectful and courteous in dealing with people in authority. He nowhere took any part in an effort to overthrow the Roman rule in Palestine. But he did not hesitate to express plainly his opinion of individual rulers. When somebody told him that he had better get out of Herod's domain or that ruler would soon kill him, he replied: "Go tell that fox, Behold I cast out demons and perform cures today and tomorrow, and the third day I will finish the job." There are times when God's servants must disobey earthly rulers, and should speak plainly to them and of them.

EDITORIALS

TWO GREAT MYSTERIES

There is hardly any subject in the Bible which has proved more interesting and profitable than the study of the word mystery, with its plural mysteries. It occurs about 26 times in the New Testament; in the gospels, mostly in Paul's epistles and four times in Revelation. The word comes from one meaning to whisper, and so to convey a secret from one person to another, without letting other people in on the secret. That is why Jesus said he spoke in Parables. It was that some who heard might know some of the secrets of the kingdom while others who heard the same words would not know the meaning of what He said. "Unto YOU is given the mystery of the kingdom, but unto THEM it is not given," for having eyes they see not, and ears they hear not. The nearest thing to this in the Old Testament is what David said, "The secret of the Lord is with them that fear him."

We have long wished if it were possible to publish a series of sermons on the "Mysteries of the Kingdom," but apparently that will have to be done by some of you who read this. And may the Lord help you to know what they are. They are enough to make a lengthy series.

We are not going to discuss them here. But we are going to call attention to two of them which are singled out by Paul as being of special importance. In one case he says "Great is the mystery of godliness." In the other he says, "This mystery is great: but I speak in regard of Christ and of the church." Here are two of the "mysteries," or secrets, which Paul evidently regards of great consequence. They are the relation of Christ and His church, and the secret of godliness. The two deserve separate treatment, but we haven't the space in one article.

Take first, "the mystery of godliness." Paul says it is "great." This does not mean that it is what people call a "profound secret," a matter that is impossible or difficult to know, or hard for people to learn. That may be, or not. But that is not what is meant here. It means rather that it is exceedingly important that we should know it; that there is nothing more important for us than to know this. We must at all costs find it out. It means more to us than all other knowledge in the world. We must learn this at any cost. We must find this if we have to give up everything else, this "mystery of godliness." Paul said he had suffered the loss of all things and counted them as "junk" for this one thing. Solomon said, "Buy the truth and sell it not." The whole book of Proverbs is a commentary on this truth. And closing his spiritual biography Solomon says in Ecclesiastes: "Let us hear the conclusion of the whole matter; Fear God and keep His commandments for this is the whole of man."

When he says "Without controversy" great is the mystery he uses a word which means that everybody acknowledges and proclaims the truth of it. All men in their serious moments, when they are honest with themselves and others will tell you the same thing, namely that godliness is the most important thing in a man's life.

Of course it is important to know what godliness is and how to attain it. That is the thing which Paul says is of great concern; what godliness is, and how it may be attained. It is not easy to find one English word which conveys exactly the meaning of the word here translated godliness. But you can trace it in a few other places which will help you. Your concordance will help here.

It is found more often in Paul's letters to Timothy than in all other places together. Peter is the only other of the apostles who uses it. He uses it four times in his epistles and once in a speech at Jerusalem. The rest are found in the epistles to Timothy and Titus. An examination of these will show that it is almost equivalent to our word religion. It comes from a word which means to worship. It indicates our relation to God. It involves our knowledge of him, our attitude

toward him, our dealings with him, our approach to him, our contact with him, our fellowship with him and the resultant effect on our life and conduct. It might in some cases be translated piety.

Since man was driven from the garden of Eden and a flaming sword prevented his return, man has found it difficult to approach God. "Thou art a God that hidest thyself," was the cry of an earnest but confused soul in the long ago, Isa. 45:15. And you will recall the despair of the Apostle John when he found the scroll in the hand of him that sat on the throne, written within and without, but sealed with seven seals. How can a man know God. There are plenty of people today who will tell you it is impossible. And it is—except for the revelation of the mystery through Christ. There is no other way. Jesus said, "I am the way, the truth and the life." No man knoweth the Father but the Son, and he to whom the Son willeth to reveal Him. Here is the mystery of godliness, here is the only way in which man may know how to approach God, how to contact him and have fellowship with him, may come into union with him. For religion is being rebound to God.

Now read the words in the third chapter of the first epistle of Timothy which follow the phrase, "Mystery of godliness." They are intended to reveal what it is, or how man may contact God: He who was manifested in the flesh justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

Here you have the revelation of God in Jesus Christ. Paul says, Col. 2:2, "That they may know the mystery of God, even Christ."

AND TAKE THE SWORD OF THE SPIRIT

In speaking of the Christian armor Paul comes now to the sword of the Spirit which, he says, is the word of God. The "word of God" is the Bible itself. It is God's message to men through men. It is the revelation which God has made of himself and his will which he has given to and through men who were moved, or borne along by the Holy Spirit. These men were prophets in that they spoke for God, spoke as his mouthpiece.

The idea that "the church" decided what was the word of God is pure assumption without the slightest ground of truth in it. Jesus and all the apostles and prophets of the New Testament had what was known to them as the scriptures, the written word of God, which had long been held as the divinely inspired and authoritative word of God. Jesus regarded these writings with reverence and spoke of them as the word of God. He said they cannot be broken. They were to Him as to every devout Jew of His time the authoritative revelation of the will of God. He spoke of them as a body of truth which was final for faith and conduct. To one who asked him a religious question he said "what saith the law." He said one jot or tittle of it should not pass away, though heaven and earth passed away. He said "If one hear not Moses and the prophets he would not hear if one came back from the dead." He declared that these sacred writings had a unity of teaching and purpose: on these hang all the law and the prophets. To him the Old Testament scriptures were the word of God.

This same Jesus, the Christ, said to the apostles that the Spirit would guide them into all the truth. And this he meant in a way that was different from the guidance He gave to other people, for He added, "He shall bring to your remembrance whatsoever I have said unto you." This He could not do for those who had never heard him. Paul claimed to speak "by the word of the Lord." He said "I think I also have the Spirit of Christ," when he was writing his message to the Corinthians. Peter classed Paul's writings with the "other scriptures." Paul said "If any man among you claims to be spiritual (Spirit-moved), let him acknowledge that what I write unto you is the word of the Lord." John claimed that what he wrote in Revelation was divinely communicated to him, and put down just as the Lord told him. We don't need any "church" to tell us what is divinely inspired; particularly a

"church" that has corrupted every page of the word, and thinks God can't speak so as to be understood by the common Christian man or woman. Now we know what is the Sword of the Spirit, the word of God. It is called the sword of the Spirit because it was given to the world by the Spirit of God.

It is a sword because there is fighting to do. It is both a defensive and an offensive weapon. Jesus used it both ways. When he was tempted of the devil in the wilderness, he used this sword and nothing else to defend himself: He said, "It is written." For the truths that he taught he appealed to the Bible, and when he was in deepest distress he quoted from it to sustain his own soul. In his conflicts with the Pharisees and Scribes he appealed to it as his weapon of offense until they gave up the fight and never came back.

And so in our warfare today, either in defending ourselves against the attacks of the devil or in pressing the fight into the enemies' territory our weapon is the word of God. The devil can never stand before it. His effort is to get us to throw it away, abandoning the word of God. So he did in Eden; so he does today. Paul reasoned with them out of the Scriptures. That is preaching and it will always prevail. In the home; in the Sunday school, in the pulpit our weapon is the word of God. The man or woman who fails to use it, or tries any other weapon is hopeless in the fight. And don't forget we are in a fight.

One who does not constantly read the Bible until it is as familiar to him as a knife and fork at the table can have no hope of winning. The Sunday school teacher who delivers moral lectures is wasting his time. The preacher who substitutes any thing else for proclaiming God's word is at best a simpleton; at worst a traitor to him who commissioned him.

BUILD A BATTLEMENT

The law of Moses prescribed that when a man built a house in which to live he should build around the eaves or roof edge a battlement or parapet, a protecting bannister or wall, so that anybody who went to the roof should be protected against the possibility of falling off and breaking his neck.

Of course many particular precepts of the law were meant not simply to be specific rules for certain occasions or conditions, but to embody a principle to be observed in all the affairs of life. The Lord chose the method of specific and objective rules that people might be impressed with them and work out the principle for themselves. Thus Paul said about the prohibition against muzzling the ox which treads out the grain, that it was meant to apply in the case of men who preach the gospel, that they should live of the gospel.

So the Lord put that direction about building a battlement on the edge of the roof to open men's eyes to their responsibility for the safety of other people in all matters. He said something about not leaving a pit uncovered. You see red lights on the highway where a road is under construction. It is for safety. The Lord said a man is responsible for an ox that is known to be vicious. If the ox kills somebody it is the same as if his owner killed him.

Jesus enlarged the precept to a principle when he said, "Woe to that man through whom the offenses come." God holds us responsible if in any way we have allowed conditions to exist which result in injury to others. We cannot console ourselves and say it is no business of ours if men fall beneath temptation to drink when liquor is licensed. We cannot say it is no business of ours if social conditions impoverish some and enrich others. We not only provide public education for all children; we compel them to go to school. It is our business to see that all pitfalls are removed and all conditions are made most favorable for the moral as well as intellectual and physical welfare of all people, especially the young and underprivileged.

Don't refer us to some other paper to get the news from your church. Send the news to us.

EXCEPT YE REPENT

A short time ago we had a Sunday school lesson which dealt with the matter of "those eighteen on whom the tower of Siloam fell," and that of the "Galileans whose blood Pilate mingled with their sacrifices." We are not now going back over all that ground, though it is well worth going over. But we wish to make just one point clear, which, to our minds, was the main point in all the lesson. The point is this: the absolute and universal necessity for repentance: Except ye repent ye shall all in like manner perish.

The universal necessity of repentance means of course the universal presence of sin. The Bible is very clear on that matter. There is no room for dispute or controversy. Again and again the Bible tells us that "all have sinned and do come short of the glory of God." Again John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us." "If we say that we have not sinned, we make him a liar and his word is not in us." Read especially the third chapter of Romans, the first half. Read the first three chapters of Romans.

From this it follows that there can be no fellowship with God, no reconciliation with him, no peace with him until we have repented of sin. To repent is to recognize the fact of sin in our hearts and lives, to confess it to God, rather than cover it up or try to apologize for it. It cannot be explained away. We must express to God our regret and sorrow for it and ask him to help us to put it away, purposing to forsake it and contend against it henceforth.

It is marvelous how merciful God is when men return to him. The direst judgments are averted by repentance. God changes his plan of dealing with us, changes his attitude toward us and his purpose concerning us. Remember his dealing with Hezekiah when God told him to set his house in order for death was at his door. When he confessed his sin God gave him fifteen additional years. Remember his treatment of Nineveh, when sentence was pronounced against the city because of its wickedness. They repented and the city was spared. Still stands the ancient oracle: Let the wicked man forsake his way and the unrighteous man his thoughts and let him return unto the Lord who will have mercy on him and to our God who will abundantly pardon.

Jesus did not say that those eighteen on whom the tower of Siloam fell or those whose blood was mingled with their sacrifices were not sinners. Far from it. He said that they were not sinners above all others. And then as a refrain he repeats the warning, "Except ye repent ye shall all likewise perish." A like judgment awaits all who do not repent. We are all in the same condemnation. The only hope for anybody to escape the judgment of God is to repent.

FOR SUCH A TIME AS THIS

When Baptists are being persecuted in Poland, Russia and Rumania. Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against His anointed, saying, Let us break their bonds asunder, and cast away their cords from us.

He that sitteth in the heavens will laugh: the Lord will have them in derision. Then will he speak unto them in his wrath, and vex them in his sore displeasure: Yet I have set my king upon my holy hill of Zion. I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee, Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings: be instructed ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way, for his wrath will soon be kindled. Blessed are all they that take refuge in him.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading — give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

CONGRATULATIONS! PASTOR WARD

Lena, Mississippi, January 29, 1941

Rev. A. L. Goodrich,
Jackson, Miss.

Dear Bro. Goodrich:

All of my churches have adopted the Every Family Plan. I am happy. If I mistake not there are 137 Baptist Records going into the Baptist homes where I am pastor. I have heard some good things said about the Record by people who had never known what the paper contains. One lady said, "You would have never got me to subscribe for the Baptist Record, but since you have sent it to me I would not take anything for it. Here is some money to help send it to everybody." I have heard other statements like that and received money under similar conditions. The Baptist Record is truly a great paper to those who take it and read it.

Below is a short message for the Baptist Record to the last church that adopts the Every Member Plan. They were not last because they held out on me, but because I presented the plan to them last.

Sincerely yours

A. A. Ward

What this pastor has done many others could if—

HELP THIS MAN

The writer of the letter printed below enjoys the Record. Let some good Baptist send us \$1.00 so that we can keep it going to him for eight months.

The Baptist Record,
Jackson, Miss.

Dear Sir:

Well I received your letter for to renew my subscription to the Baptist Record. Well I certainly do enjoy reading the Baptist Record. And I feel I have been blessed spiritually, from some things that were in the Baptist Record, they have meant much to me. And would like to take the paper write on But. I can't at the present, for this reason I happen to the misfortune of cutting my foot pretty bad in January and I have had to go to the doctor 6 times to have it dressed as information set up in it and I haven't walked a step on it yet.

Sincerely,

THE RECORD ADDS ANOTHER

Among recent churches added to the EVERY FAMILY list of the Baptist Record are:

McLain, Greene County, J. H. Cothorn, pastor; New Hope, Leake County, Myrick Jones; Duck Hill, Montgomery County, C. S. Thomas; Sylvarena, Smith County, E. S. Sumrall; Oak Grove, Scott County, W. H. Wood; Vaiden, Carroll County, M. Flowers; Holly Springs, Lincoln County, E. E. Hedgepeth.

Most Churches will adopt the EVERY FAMILY plan if it is presented. Try it. What these pastors have done many others could if—

Herman Hunderup, pastor of Fellowship Baptist Church, Lorman, Miss reports that the revival spirit is continuing to grow in this church. Both spiritual and financial gains are being shown. The New S. S. rooms are proving greatly beneficial, and the church attendance is the best it has been recently.—Another EF Church.

Bala Chitto Baptist Church, Pike County, has the largest S. S. it has had in years. The attendance has doubled in the last four months.—EF Churches do make progress.

YES, AGAIN!

For the second year in succession the Sunday school at Philadelphia has reached the Advanced Standard. As was true with it last year, so it is now in that it is the only one in the South.

Reaching the First Standard is always a worthy program, but reaching the Advanced Standard is something not very many schools have ever attained unto.—Another EF Church.

Pastor R. D. Pearson is happy in the response of Good Hope Church in Noxubee County. They have had poor crops, but when the time came to arrange the budget for 1941 there was a good attendance at church, and instead of paying for the every family plan for the Baptist Record by the month as heretofore, they raised the money then and there within five minutes. The church then voted to increase gifts to missions to 18% of the entire budget.—EF Churches do make progress.

The members of Calvary Baptist Church in Greenwood are enjoying the Baptist Record very much. The pastor, B. T. Beckham, is proud that Calvary is a member of the Every Family Plan, it works for the glory of the Lord, and it pays dividends. The Sunday school has doubled its enrollment from last year and the attendance is running far ahead of last year's record. At the teacher's meeting it was revealed that the average grade of all the officers and teachers for the month of November was 86 per cent.—The EF plan does help.

Morton: This has been the best year financially the church has had in a good many years. They are now contemplating building a parsonage, or adding Sunday school rooms or both.—Another EF Church.

There are two agencies indispensable to the life and perpetuity of any religious denomination: schools in which to train its leadership, publications as medium of promulgating its distinctive doctrines.

HARWELL G. DAVIS
President Howard College,
Birmingham, Ala.

An understanding of the program is a prerequisite to effective and enthusiastic denominational service, and this ideal can be furthered by larger numbers of our people reading our denominational papers.

EUGENE BALLARD
Attorney, Montgomery, Ala.

Our Baptist cause is promoted by our Baptist papers. We "grow in grace and knowledge", and undertake greater things for the Master when we are informed. May God prosper your efforts.

J. A. CARNLEY
Judge of Probate Court,
Elba, Ala.

The Baptist denomination is an army; this army needs training. One of the great agencies for effective training is our denominational papers. Your state papers should be found in every Baptist household.

W. B. BOWLING
Judge Fifth Judicial Circuit,
LaFayette, Ala.

An intelligent Baptist is an informed Baptist. No Baptist can be properly informed, enlisted and inspired concerning the work of our denomination, and especially of the state work, unless he subscribes to and reads the state Baptist paper.

D. F. GREEN
Chairman of Board, State National Bank Decatur, Ala.

WANTED

Names of needy people who would enjoy the Record. A Woman's Missionary Society has asked for names of a few such.

Send names to A. L. Goodrich, c/o Baptist Record, Jackson, Miss.

THE NATIONAL RELIGIOUS CRISIS

Rufus W. Weaver, LL.D., Chairman
General Committee on Army and Navy Chaplains

The greatest religious dislocation in the history of America is in process. There are approximately 21,000,000 young men in this country between the ages of eighteen and thirty-five. One half of these have been or will during the coming five years be uprooted from their normal civilian relations and transferred to areas of service under the control of the Government.

Two million underprivileged youth between 18 and 21 have within the last few years received training in the CCC camps. It is probable that two million more will be enrolled between now and 1945. Five million young men within the next five years will be called into service for at least one year of intensified military training. In addition to the above groups, between two and three million young men will leave their home communities to work in plants, engaged in the manufacture of arms and other equipment essential to national defense. The total equals at least one-half of America's young manhood. This social dislocation creates a religious crisis unparalleled in American history. Thoughtful men are convinced that unless this crisis be successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of America's young manhood must be preserved.

During normal peacetime, the maintenance of the spiritual life the officers, the enlisted men and the CCC enrollees has been placed in the hands of Chaplains, commissioned by the Government. During the years I have served as the Chairman of the General Committee on Army and Navy Chaplains, I have come to appreciate with an ever increasing warmth, the excellent work performed by the Chaplains in the Army, the Navy and the Civilian Conservation Corps. One needs only to read the Army Training Manual No. 2270-5 to realize how many are the functions, the duties and the assigned activities of the chaplain. Whatever his rank, he is to the men simply "the chaplain," and is so addressed by them. Though he wears the uniform, he is first and foremost a servant of God. He is wrongly charged when it is declared that he is a part of the war machine, for he does not possess the right to command and cannot participate in combat action. Many are his ministries, but the chiefest of them is to strengthen in God the hand of every soldier he serves. The chaplain, faithful to his high obligation, is within his area of service surpassed by no other officer in the Army.

The Government is recognizing as never before the necessity for the preservation of the spiritual life of the men called into service. The Army has never had a Chief of Staff more keenly interested in the work of the chaplains than General George C. Marshall. The Congress has made appropriations for the support of one chaplain to every twelve hundred men. Hundreds of civilian pastors, commissioned in the Chaplains Reserve Corps, are arriving in the newly formed camp units. The responsibility of the chaplain has been raised to the Nth degree by the Selective Service Act and by the Government imposing upon the ranking chaplain of each camp unit the determination of the number and the type of religious and other services that civilian ministers and lay workers may perform within the camp area. Save when they are on leave, the service men are cut off from the normal religious influences of civil life.

(Continued on page 15)

The Baptist Message reports that Dr. O. P. Estes of Picayune declines the post of Superintendent of the Louisiana Baptist Orphanage. Brother Estes felt that acceptance of this position would involve such changes in his life plans as to make it improper without definite and positive conviction of duty. Of course our people in Mississippi are glad that it seems to be the will of God for him to remain with us.

WHY SET A HUNDRED THOUSAND CLUB GOAL

J. E. Dillard

Grandfather used to tell about a neighbor who sat on his porch with a rifle just firing at nothing in particular. When asked the reason for this strange conduct the man replied: "Well it gives me good exercise without walking around; it helps purify the atmosphere, and then I might hit a stray coon sometime." But he never did.

It is a fine thing to aim at something definite. My experience in the pastorate taught me that we always did better when we set a challenging goal.

We had a slogan: "Southside always succeeds." During the 18 years of my happy pastorate we never failed to reach a goal. This created a psychology of success instead of defeat. We were careful never to set a goal so high we knew we couldn't reach it nor so low we did not have to work hard.

Other churches and pastors do that way and succeed gloriously. I could name a score or more. In the mail this morning I see the following:

Southside, Jacksonville, Florida, Dr. Herschell Ford, pastor, adopted a goal of 50 Hundred Thousand Club memberships. It has 65 already and expects to reach 75.

First Church, Miami, Oklahoma, Dr. T. W. Medearis, pastor, adopted a goal of 100 Hundred Thousand Club memberships and has already reached 104.

Southside, Birmingham, Alabama, Dr. J. H. Buchanan, pastor. The W. M. U. has adopted a goal of 100 and the men a goal of 200 Hundred Thousand Club memberships. We shall listen longingly and lovingly.

We shall surely have a Debtless Denomination by 1945 if our pastors will urge their churches to adopt worthy goals and then work to reach them.

Pastor do your best; it will help you and them and all of us. And won't we rejoice when the debts are all paid!

PLEA TO GOD'S PREACHERS

Servants of God in a tragic age
Your Master looks to you,
While earth's mad rulers vent their rage,
To be both calm and true.

You are this world's preserving salt
To stop its swift decay,
On war's mad carnage to call halt
On some near happy day.

You have the only soothing balm
Earth's bleeding wounds can heal,
Can still wild tempests into calm,
Can hush this clash of steel.

Go forth, you messengers of peace,
Your gospel trumpet sound,
Until earth's tumults all shall cease
This warring world around.

No higher, holier task was given
By God to mortal man.
You are ambassadors of heaven
To execute His plan.

Proclaim abroad His sacred truth;
That only can bring peace.
No other means can save our youth
And bid their slaughter cease.

You chosen band of God-called men,
Sent to proclaim His will,
Look on this raging sea and then
Command it "peace be still."

All needed power is promised you
When you your Lord obey:
Then to your calling dare be true
In this your testing day.

Rev. Lewis C. Ray succeeds Hon. W. A. Frost as Business Manager of The Western Recorder.

CHILDREN OF ONE FATHER

By H. H. Smith

We do not have to turn to Europe to find race prejudice; to our shame, it is found in every part of our country. A few years ago an editorial appeared in a religious paper with the heading: "Mean." The editor related that a street car was waiting a few minutes at a terminal for the Provoked at this, the conductor started the car he saw a Negro woman hurrying to catch the car. The conductor waited a few moments for her, but as she reached the car, in her confusion, she tried to enter at the wrong end of the car. Provoked at this, the conductor started the car and left her standing there. The editor commented on this mean treatment of a Negro woman and said that, had she been a white woman, she would not have received such treatment.

Sometimes race prejudice manifests itself in the use of contemptuous nicknames. There is nothing disparaging in the name "Negro;" it is the proper designation for that race, but the word "nigger" is a term of derision or contempt. Other offensive names are also applied to some foreigners, as "Dago" for Italians, "Greaser" for Mexicans, Sheeny for Jews, and Chinks for Chinese.

Bishop Robert McIntyre, a Methodist Bishop of the last century, and, as I understand, himself an Irish immigrant, wrote these appropriate lines, which are entitled, "Children of One Father."

"Dago, Sheeny, and Chink,
Greaser, Nigger, and Jap;
The devil invented these terms, I think
To hurl at each hopeful chap
Who comes so far from over the foam
To this land of his heart's desire,
To rear his blood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo, we make the strong man sink
And stab the soul with the hateful word,
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,
These are the vipers that swarm
Up from the edge of perdition's brink,
To hurt and dishearten and harm;
O, shame when their Roman forbears walked
Where the first of the Caesars trod;
O, shame when their Hebrew fathers talked
With Moses and he with God.
These swarthy sons of Japhet and Shem
Gave the goblet of life's sweet drink
To the thirsty world which now gives them
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,
Greaser, Nigger, and Jap,
From none of these did Jehovah shrink,
He lifted them all to His lap,
And the Christ in His kingly grace,
When their sad low sob He hears,
Puts His tender embrace around the race
As He brushes away its tears,
Saying, 'O, least of these I link
Thee to Me for whatever may hap,
Dago, Shneey, and Chink,
Greaser, Nigger, and Jap.'

Ashland, Va.

The first Baptist church to be organized in Alaska is said to have been recently constituted at Kodiak, a new government naval and air base. We hope they will keep the evangelistic fires burning.

Senatobia Baptists are deeply grieved over the loss of Deacon Thomas M. Gregory who died of a heart attack on January 18 at the age of 71. Besides serving faithfully as chairman of the deacons of First Baptist Church for more than 20 years, he has been also mayor of Senatobia, justice of the peace and president of the trustees of Northwest Mississippi Junior College. He was a devoted Christian and a useful citizen and will be greatly missed. Funeral services were conducted by his pastor, Dr. H. L. Martin, assisted by Rev. A. T. Cinnamon, former pastor. Our sympathy is with the bereaved family.

Mississippi Baptists

Your Secretary Says:

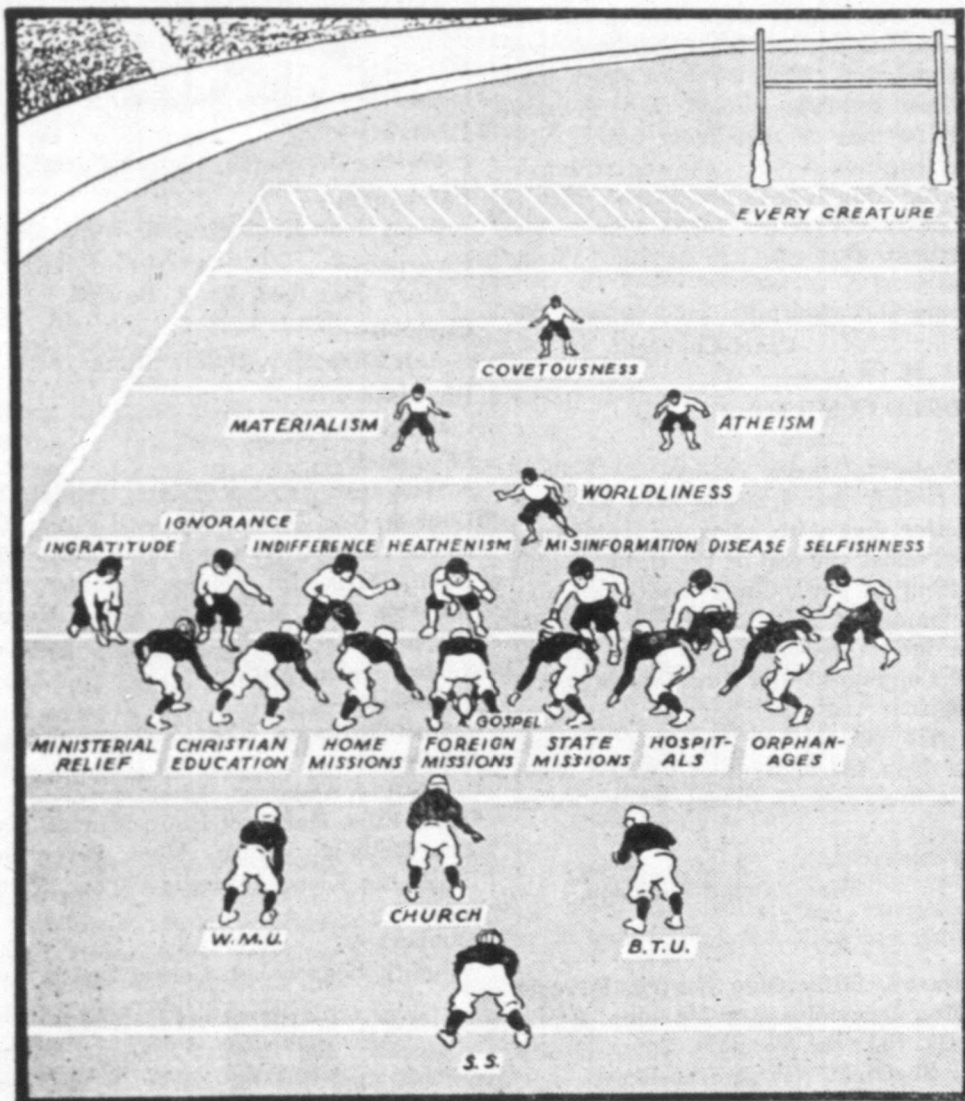
"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

I THE GOSPEL GAME

The truth of the picture below is very evident.



Thanks to Dr. Gilmore, Nashville for the picture.

II PREACHING, PRAYING, AND SINGING FOR SOULS

"During 1941 the superintendent of evangelism will conduct city-wide simultaneous evangelistic campaigns in the following cities: Kansas City, Winston-Salem, Beaumont, Atlanta, Jacksonville, New Orleans, Texarkana, and Balboa Heights in the Panama Canal Zone.

Besides these, many other engagements have been made for associational campaigns, evangelistic conferences, and articles to be written for the denominational press.

PRAYING

In making out your prayer list for 1941, consider placing the following items on it.

1. That the lost individual whom you know and love shall be saved.
2. That not less than 300,000 people be won to Christ and baptized by Southern Baptists during 1941.
3. That evangelistic programs be projected this year in 908 district associations.
4. That mighty soul-winning successes shall come among students, soldiers, migrant groups in trailer camps, and in congested city centers.
5. That there shall be a soul-winning Andrew Club in your church.
6. That soul-winning victories shall come to

Jesus said, "Go ye into all the world and preach the gospel to every creature." Here we have participants on the Gospel Team trying to carry the gospel (ball) through the opposition to every creature (goal).

Members of the Gospel Team are as follows: CHURCH, W. M. U., B. T. U., S. S., Ministerial Relief, Christian Education, Home Missions, Foreign Missions, State Missions, Hospital and Orphanages.

Where is the Brotherhood?

Where are you? Where am I?

The opponents are: Ingratitude, Ignorance, Indifference, Heathenism, Misinformation, Disease, Selfishness, Worldliness, Materialism, Covetousness and Atheism.

Where is the Devil?

Let us take the lesson to our own hearts, and do something about it.

hymns of doctrine and teaching, conforming to the mighty preaching of that time.

During this period Isaac Watts wrote "When I Survey the Wondrous Cross," Charles Wesley wrote "Jesus Lover of My Soul," Perronet wrote "All Hail the Power of Jesus' Name," Newton wrote "Amazing Grace," and Toplady wrote "Rock of Ages."

In the past one hundred years evangelistic music generally has turned from exalted hymns to Gospel songs. Worshipful music often has been supplanted by jazzy, jumpy tunes. Poetic praise often has degenerated into "pep" songs. Spirituality often has given place to sentimental slush, cheaply playing upon the "mother, home, and heaven" themes. Often the musical director has turned jokester and clown. Commercialism in the sale of song books often has marred the spiritual results. Musical programs often have produced purely physical reactions rather than worthy emotionalism and spiritual reach.

Musical Trends Today—Thank God, the trends in evangelistic music today are toward worthier ideals. During the fifteen years, 1920-1935, evangelistic preaching as well as evangelistic music lost much prestige and power. Today both are regaining their rightful places of service through sanity, spirituality and scriptural messages.

Today the organ is being used more and more frequently in evangelistic services. The organ is far more conducive to spiritual, worshipful atmosphere than is the piano.

More thought and better talents are being given to compiling song books. Hymns of praise, doctrinal teaching, and worship are crowding out the senseless little four-line choruses in vogue a decade ago. Hop-skip-and-jump, jiggy-jiggy quartet music is being frowned upon. Attention is being directed in the following order: the text first, the musical arrangement second, and the musician third.

Let spirituality and prayer win over speed and power. Let God be praised both for our music and by our music."

—Roland Q. Leavell

SOUTHERN BAPTIST HOME MISSIONS
—BR—

THE WORLD'S GREATEST WORDS

By Dr. Wm. James Robinson

"What is it to be wise?

'Tis but to know how little can be known;

To see all others' faults, and feel your own."

—Pope: Essay on Man

The person who is not anxious to be wise is a traitor to himself, to society and to God. Whoever will persistently seek to learn great truths will rapidly grow in wisdom. One great fact, wisely used, has often been the beginning of a career that led to a glorious immortality. It is equally true that being dominated by one error has often led to destruction. A tiny seed may unfold into a magnificent flower.

It is wise to be able to see the faults of others that you may avoid them, but it is far wiser to see your own faults that you may correct them. Be gentle in dealing with others, but be severe with yourself.

—BR—

We left a fine group of people at Ackerman. They were loyal and faithful. When we reached Hollandale, we found things in nice order and the pantry filled with nice things. Have had splendid attendance at every service.—J. B. Smith, Pastor.

When the Brotherhood Quarterly has appeared for the year, Secretary of the Brotherhood, Mr. Lawson H. Cooke has the four issues bound in one volume for permanent use. The volume for 1940 is just out. It makes a good handbook for the workers in this department, for it contains matter which is of permanent value and can be used in the meeting for men, or by any of us who are interested in enlisting men in the service of the Master. Our men should keep in touch with Mr. Cooke. Write him, care Commerce Title Building, Memphis, Tenn. He quit the banking business that he might serve the Lord in this important work among men.

our associational missionaries, state missionaries, home missionaries, and foreign missionaries.

If you desire a prayer list form and tracts on soul-winning, write to us for "Brightening Up Heaven," "An Andrew Club In Every Church," and "Plainly, How To Be Saved."

SINGING

Spiritual music is a God-ordained aid in attaining many essential results in successful evangelism.

Music as a Means—Evangelistic music should always carry a message of Gospel truth, quickening the intellect. Second, it should stir worthy spiritual emotions. And then, it should help to move one's willpower to worship, to praise, and to surrender in obedience to God.

Music in Church History—In Old Testament times such musicians as Moses and Miriam, David and Asaph, sang the Psalms. Such music produced worship, consecration and good works. Jesus and the Apostles likewise sang the Psalms. Paul exhorted the churches to sing psalms of itual songs of Christian experience (Ephesians 5:19). Such music builds character and inspires soul-winning.

During the Middle Ages and Reformation periods Christians sang psalms, Latin hymns, and chorales. During the revivals of the seventeenth and eighteenth centuries, musicians added

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

If you have not sent your Lottie Moon Christmas Offering to Dr. McCall, please do so at your earliest convenience. We have received to date \$12,801.78. The reports from all the states amount to more than \$331,000.00. This is a great victory.

We have mailed to each president and auxiliary counselor a package of program material for the Season of Prayer for Home Missions. I am confident you will begin your planning immediately and make this one of the best offerings we have ever made for Home Missions.

My dear Miss. Sisters:

It will be past Christmas when you receive this letter. You are observing the WEEK of PRAYER this week and so are we here. We do trust that many will be blessed thru these meetings and prayer days. And trust The Lottie Moon Offering will be all that is expected and hoped for. We are conscious that we are in your prayers these days and especially since dark clouds hang over us and you are remembering Europe too in their deep distress. Surely we are passing thru a most unprecedented period of the world's history. We in our hearts cry out "Watchman what what of the night. We who are His know that the Morning cometh.

And now the "flower" of our own U. S. young men from 21 to 35 have registered. The result we cannot see but the clouds look dark. Because of these dark clouds Uncle Sam has asked large numbers of U. S. citizens residing in this land to return home. And sent a great ocean liner to help evacuate the thousands of Americans who live over here. Of course many of these are business people and then many denominations have their missionaries here. This boat sailed from Shanghai, Nov. 20 and on it were numbers of our Southern Baptists. How sad it all is. Our mission stations are depleted and the question now is, will those of us who are left be able to remain at our posts? Truly we hope to be able to remain. It is no small thing to close our mission stations. Here we have our hospitals, our schools, our churches and chapels, and preaching centers every where. The mission residences are to be considered too. The work which is carried on in these institutions is surely bearing fruit and telling for the Lord's work. Please help us in prayer that we may be enabled to remain and to carry on. We do want His guidance. We do not wish to be risky but so far as our work is concerned it is moving along quietly and properly. Yet we cannot tell, and if Uncle Sam makes another call we may be in the Homeland before winter is over. Some are moving far interior to "Free China". Could I recall ten or twenty years, I too would consider turning my face Westward but as it is, it is remain here and try to help hold what we have or return to my own dear Homeland. During this crisis we who are left do hope to be able to remain. The work is so full of promise. The people in these distressing times need us so much. And if we can but hold things together and protect what we have, then greater things will come later. Pray for us.

In Oct. we were able to have the meeting of our North China Convention and also our W. M. U. meeting. How grateful we are for this, for, for three years because of conditions we had not been able to meet. We were honored in having the convention and W. M. U. meet with us here in Pingtu. Just before time for delegates to come this message from Washington came for evacuation of U. S. Citizens. This was very

disconcerting. Would the delegates come. They did come and in goodly numbers. The meetings were most satisfying. Reports from every section showed that even during this great upheaval, the work has grown and souls have been saved in large numbers. So, altho we live in the midst of uncertainties, our work was laid out on larger plans for the coming year. It was a happy time we had together, our hearts were filled with Thanksgiving. Our hearts were tender too for as we looked into each others faces there was ever the unspoken question. Will we meet again next Oct.? What does the future hold? Will the missionaries still be here a year from now? But with it all we lengthened our cords and strengthened our stakes. Our God is able. And even if the missionaries must retire for a season the work will continue. Our eyes are on Him. Please pray with us.

Very sincerely and gratefully, your missionary,
Pearl Caldwell.

WORLD COMRADES CLUB

Congratulations to these readers of "World Comrades"! I wish that I might have acknowledged each letter, but with so many members I couldn't. However at the end of the three months I will be writing to you. Each month we plan to publish the names of those answering the questions for the month before. Tell your friends about "World Comrades" and how interesting it is. Tell them that they can have it coming to their homes each month for just \$1.00 a year. You can give them the address of "World Comrades" (look in the front of yours). Let's all be readers.

One of your comrades,
Miss Edwina Robinson.

Arkabutla:—

Marceline Darby, Willie Mae Gentry, Eugenia Jones, Julia Mae Jones, Jasmine Manning, Emily Moore, Virginia Patrick, Virginia Spier, Marie Spier, Laverne Sheffield, Norma Jean Sharp.

Bay St. Louis:—

Joy Durham Morgan.

Bay Springs:—

Jane Alexander, Willie Edna Meltz, Rt. 2, Box -09.

Carthage:—

Julian Ray Kern.

Cleveland:—

June Parks, Rt. 2, Fannie Rea Parks, Dockery Rt., Mary MacQuette, Rt. 2, Dorothy Jones, Rt. 2, Martha Jane Jones, Rt. 2.

Columbus:—

George L. Berry, Jr., Rt. 4, Mary Nelle Berry, Rt. 4.

Crosby:—

Mary Louise Brewer, Carolyn Anne Runnells.

DeKalk:—

Sara Frances Aust, Audrey Burch, Joyce Chambers, Louise Cook, Doris Conner, Mary Jo Gully, Sara Margaret Henderson, Drucilla Kilpatrick, Lillie Dale Little, Kathleen McCoy, Bonnie Jean Palmer.

Falkner:—

Bobbie Nell Duncan, Bobbie Lee Gay.

Harperville:—

Jimmie Everett.

Itta Bena:—

Edith Alexander, Barbara Ely.

Jackson:—

Mary Frances Byrd, 1207 Central, Jacqueline Byars, 216 S. Denver, Margaret Reed, 721 W. Silas Brown.

Meridian First, Int. G. A.:—

Betty Brewster, Lillian Blanks, Mary Elizabeth Gilbert, Ann Loper, Louise Marie Middlebrook, Mary Lucile Ruble, Eleanor Frances Tilghman.

Morgan City:—

Truman Carr, James Robert Carr, Peggy R. McKee, Kenneth McKee.

McCall Creek:—

Mary Gill, Neola Moore, Helen Porter, Pauline Ratcliff, Annie Ratcliff.

Oxford:—

Quitman Winter, Box 224.

Pachuta:—

Martha Covington, Colleen Campbell.

Pascagoula:—

Betty Jean Robinson.

Picayune:—

Mary Jean Lee, Rt. 3, Box 55.

Pickens:—

Ann Elise May, Delma Simms, Jean White.

Prentiss:—

Peggy Berry.

Shuqualak:—

Margaret Arledge, Louise Daniel, Mary Ellen Duncan, Gus Evans, Elizabeth Flora, Ernest Gray Flora, Carolyn Hunter Flora, Doris Floore, Elise Hand, Doris Hill, Eunice Hummer, Gloria Luke, Dorothy Opal McCollum, Eddie Norwood, Ruth Clayton Parks, John Prince, Bennett Prince, Jo Snider, Helen Watkins.

Smithdale:—

Jean Williams, Hilda Young.

Sunflower:—

Dorothy Anderson, Alma Boyer, Jo Ann Cove, Helen Ellis, Margaret Haile, Martha Mae Holland, Ann Holland, Wadfur Isom, Betty Sue Jordan, Edithuren Kisner, Mozelle Parker, Sylvia Brodosky.

Sumner:—

Judith Pennebaker, Gerald Smith.

LET'S ALL HELP

Recently the Baptist Student Union at State College appealed for books to be used in building up a library. Along with others we sent some. The letter below is self explanatory. But there are hundreds of other Baptists over the state who could send one or several books. Do it now.

State College, Miss.,
Jan. 22, 1941.

Dear Mr. Goodrich:

On behalf of the Mississippi State B. S. U. Council and all the Baptist students of our school, I wish to express to you our appreciation for the books you sent for use in our B. S. U. library. The books are of the types that will be very useful to us.

The books will be placed in our library and made available for use by all of our students. I assure you that much good will come from their usage here.

Sincerely yours,
N. L. Stampley, Librarian
Miss. State B. S. U.

Chas. M. Rosselle succeeds brother Vought as State Secretary of the Missouri B. S. U.

To the Midway Baptist Church in Leake County: The Baptist Record is now a weekly visitor in every Baptist home in your church. This was made possible by you. I thank you for your co-operation in this matter, and I urge you to be a loyal and persistent reader of its pages. It is profitable reading for any person, but more especially a Baptist. Make it a part of your weekly reading and watch your church grow.—A. A. Ward, Pastor.

The Baptist Record

Published every Thursday by the
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A. L. GOODRICH, Cir. Manager

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
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riage notices of 25 words inserted free. All
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word, which must accompany the notice.

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more Ave., Asheville, N. C.; J. W. Ligon,
729 Park Drive, N. E., Atlanta, Ga.

TWO NEW BOOKS

F. V. McFatridge

Christ Is All—Dr. A. E. Prince.
Western Baptist Publishing Co.,
Kansas City, Mo. \$1.00.

The author of these twelve ser-
mons is pastor of the First Baptist
Church, West Monroe, La., and
president of the Executive Board of
Louisiana Baptist Convention. Dr.
Prince has had wide experience in
preaching to college students, hav-
ing been pastor of churches hard
by a college campus in four states:
Illinois, Missouri, Texas, and Louis-
iana. These sermons were delivered
in a meeting with Ouachita College,
and the introduction is written by
Dr. J. R. Grant, president of Oua-
chita.

The title of the book aptly sets
forth the theme of this series of
sermons. It is Christ the son of God,
a crucified, risen, and reigning
Christ, who is the only hope of the
world, and the only savior from sin
that Dr. Prince presents with edep
and fearless conviction. Although
preached to a college group, and
fitted to their understanding, there
is nothing obtuse or difficult about
them. Dr. Prince has learned the
dignity and power of simple lan-
guage to convey deep and pungent
thought. These sermons reveal the
scholar, widely versed in great lit-
erature, at home in the broad field
of Christian thought, with his feet
firmly planted upon the fundamen-
tal verities of the faith. This volume,
the first from the pen of Dr. Prince,
is a welcome addition to anyone's
book shelf.

Meeting Life's Reverses—By Lou-
isiana Baptist Ministers, compiled
by Dr. A. E. Prince, same publish-
ers. \$1.00.

This is a second volume of ser-
mons by various Louisiana minis-
ters compiled by Dr. Prince.

This is even a better collection,
from some standpoints than the oth-
er. Three of the sermons are by
members of the faculty of the Bap-
tist Bible Institute, two by members
of the faculty of Louisiana. Three of
these sermons were delivered before
the Louisiana Baptist Convention.
Something of the nature of these
sermons may be gathered from their
titles: "Meeting Life's Reverses,"
"The One Religion Which Satisfies,"

THE MISSISSIPPI BAPTIST NOW CLUB

A Program Of Perseverance

LEADERS RESPONDING

Leaders are responding to the call for service in The Mississippi Baptist Now Club as the state-wide organ-
ization begins to take shape.

Medford Leake, Tupelo, has accepted the chairmanship of District Four, which includes eleven Associations,
and Mrs. B. B. Hilbun, Pontotoc, is W. M. U. Chairman.

Other District Chairmanships accepted are E. D. Hurst, Laurel, District Seven, including ten Associations,
and Mrs. J. H. Mathews, Gulfport, W. M. U. Chairman. Mrs. J. A. Anderson, Belzoni, is W. M. U. Chairman
for District Two; Mrs. H. L. Rhodes, Ackerman, District Five; Mrs. Henry F. Broach, Meridian, District Six;
Owen Cooper, Jackson, District One, and Mrs. Webb Brame, Yazoo City, W. M. U. Chairman; Wilbur D. Cole,
Philadelphia, District Six; Dr. G. E. Wiley, Grenada, District Three; W. H. Van Landingham, West Point, Dis-
trict Five.

The following Associational Chairmen have accepted: Deer Creek, John D. Davis, Greenville; Mrs. J. F.
Scull, Hollandale; Sunflower, Walter Price, Inverness; Mrs. H. K. Sledge, Sunflower; Riverside, J. W. Lee,
Jonestown; Mrs. M. E. Offenher, 173 W. Second, Clarksdale; Calhoun, R. S. Davis, Pittsboro; Mrs. E. A. Bol-
and, Calhoun City; Panola, Mrs. W. E. Lee, Como; Tate, Dr. I. C. Farmer, Senatobia; Mrs. W. O. Beaty,
Coldwater; Chickasaw, E. C. Edwards, Houston; Mrs. Walter Terry, Houston; Pontotoc, R. S. Pitts, Jr., Pon-
totoc; Mrs. Henry Ray, Pontotoc; Union County, Varda Smith, New Albany; Mrs. H. P. Buchanan, New
Albany.

Other officers leading in the Now Club are: John D. Davis, Greenville, President State Convention Board;
Walter E. Le, Como, Recording Secretary of the Board; A. L. Goodrich, Clinton, Now Club Publicity Chairman;
Mrs. Ned Rice, Charleston, W.M.U. State President; Miss Fannie Traylor, Jackson, W.M.U. Corresponding
Secretary; D. A. McCall, Jackson, Treasurer, Now Club.

A State-wide meeting of District Chairmen will be held February 7 at 10:00 A. M. at Baptist Headquarters,
Jackson.

W. M. U. 100% FOR THE NOW CLUB.

In a letter to the W. M. U. Associational Superintendents last week, Mrs. Ned Rice, State W. M. U.
President said:

"We are reminding you that you have been chosen W. M. U. Chairman of The Now Club for your Asso-
ciation. We believe you will accept this responsibility with a pledge from your heart to do your best in this
effort, beginning this very day.

Our Convention in April went on record as endorsing the plan and pledging full support to the payment
of our debts. In our Associational meetings in the fall, in the October Clinics, and in the Institutes this
month this matter was discussed in detail and we promised ourselves and our Lord that we would go our full
length in effort, in time, in gifts and in prayer—to rid ourselves of these debts. We want to keep that promise.

You and your Associational Young People's Leader can lend much encouragement and valuable help to
the groups in your Association, both Missionary Societies and Auxiliaries. Keep in touch with every group,
contact every individual, talk debt-payment, think debt-payment, pray for and give to debt-payment.

When a great challenge to service was presented to Queen Esther the question was asked: "Who knoweth
whether thou art come to the Kingdom for such a time as this?" Let us make the application.

We are counting on you".

BROTHER D. A. McCALL ADVISES.

A widow of a leading Baptist pastor writes in for a Now Club three year certificate. She works. He
worked while here, and "being dead yet speaketh".

A lady, blessed of God, sends in her tithe check for \$300.00 for The Now Club.

"Christianity and the Problem of
Change," "The Church at Prayer,"
"The Message of the Church,"
"Walking Wisely," "Freedom," "Je-
sus, the Way, the Truth, and the
Life," "Love Waxed Cold," "Eternal
Security for the Child of God,"
"The Progress of the Gospel," "Ab-
solute Obedience," and "Trium-
phant Faith."

The reading of this book is like
taking a course in Baptist doctrine
under a very interesting teacher,
and also an introduction to a splen-
did group of fellow ministers of
"our common faith" in a sister state.
We are indebted to Dr. Prince for
making these sermons available in
one volume.

READY TO SERVE

I have been named on the com-
mittee to contact pastorless church-
es in behalf of the preachers here
without church work.

I hope you shall be able to con-
vey our wishes to the people.

We have a very splendid group of
ministers here. Most of them are
too far from their homes to reach
church work there. We have boys,
however, who go as far as four hun-
dred miles away each week end to
pastor their churches.

If any church or mission—regard-

less of size or location—desires to
get acquainted with some of our
boys, we ask an opportunity to send
a supply pastor, or if any one
knows of a community where there
is a good possibility, and a need to
organize a church or Sunday school,
or any phase of the Lord's work,
we urge them to get in touch with
us as soon as possible.

Many of our boys have fine fields
of service, we still have a few oth-
ers—equally as fine and capable—
who are trusting the Lord to open
the way for them. These boys, as
a rule, are the newcomers here and
are not known.

Please let us hear from any one
who knows of a place where these
boys may serve.

Direct your communication to

Rev. L. P. Petty
1220 Washington Ave.
New Orleans, La.

SUMRALL-SEMINARY

It has given us unusual joy the
past two Sundays to secure 123 sig-
natures to the tithing cards sent out
by the State Board. 101 of these
were signed by members of the
Sumrall and Seminary churches and
the rest at afternoon services at
Mt. Horeb and Military. The Sem-
inary church has been truly trans-

formed by a blessed band of tithers
during the past three years and a
similar number of tithing members
at Sumrall has been steadily reduc-
ing a building debt and performing
other acts of Christian heroism. We
are expecting good things also from
Mt. Horeb and Military.

T. W. Talkington, Pastor.

Reporter: "I'd like some advice,
sir, on how to run a newspaper."

Editor: "You've come to the wrong
person, son. Ask one of my sub-
scribers."

HAPPY RELIEF WHEN LAXATIVE IS NEEDED

Don't experiment with harsh ways
to relieve constipation. There's no
use when there's a gentle way:
spicy, aromatic BLACK-DRAUGHT
when taken by the directions.

It is a purely vegetable medicine.
Taken as directed at night, it usu-
ally allows time for sleep; acts
gently but thoroughly next morn-
ing. You should feel fine again.

BLACK-DRAUGHT'S effective-
ness is largely due to its chief
ingredient known as an "intestinal
tonic-laxative," which helps impart
tone to lazy bowel muscles.

Take BLACK-DRAUGHT next
time. It is time-tested, economical.
25 to 40 doses are just 25c.

Sunday School Lesson

PREPARED BY
BRACEY CAMPBELL

Lesson for February 9 THE RIGHT ATTITUDE TOWARD EARTHLY POSSESSIONS

Bible Text: Luke 16

I. The Unjust Steward.

(I heartily agree with Dr. E. F. Haight, of the Baptist Bible Institute faculty that the most important thing for any student of the Bible to know is the setting and background of any given passage or book of the word of God. I have therefore spent long hours of preparation of an introduction for the benefit of the readers of these studies; but there is not room for the introduction in the Record, so I leave it off.)

Read this chapter.

1. The Rich Man. v. 1.

This rich man had a steward who was careless of his employer's property, and so got himself accused of "wasting his property." It seems that he was not at first accused of dishonesty. He was simply wasteful, extravagant. Now, the rich man, I think, stands for God. He is the rich man who has a steward of some sort in every man.

2. The Unjust Steward. v. 2.

He represents any man in the world who is careless of his relationship to God. I am afraid you are one, and I know that I am another.

3. The Rich Man's Goods. v. 1.

They consist of anything we are said to possess, anything we have, anything in the form of Ford cars, corner lots, stocks and bonds, money in the bank, houses and lands, cattle and cribs of corn; and, by accommodation, we now speak of abilities to do certain work as our possessions. And they all belong to God. Nobody but He owns anything in the world. I have been reading in preparation of this Sunday school lesson a book with the name of a dead man in it. Maybe he thought that book was his, but it was God's. The man is gone; the book remains. So of everything we die and leave. It did not become ours in any fine sense. It always did belong to God.

4. The Unjust Stewards Conduct When Apprehended. vs. 5-7.

When his employer caught up with him in his loose dealings, the steward set about providing for himself after he had been deprived of his position as steward. He had been entrusted with his employer's property, and he used that with which he had been entrusted to provide himself with sustenance when he should be deprived of his situation.

5. The Master's Commendation. v. 8.

"The master prized the unjust steward because he had acted shrewdly." He had employed the goods with which he had been entrusted so as to provide for himself. In this earthly case the unjust steward was unjust; but one of God's stewards who so uses the goods with which God has entrusted him as to make to himself friends by means of his administration of

those goods, will not receive condemnation at the judgment of the Lord, but will be commended as wise, in that he used that with which God entrusted him as to make friends to himself and to God. Has God found you worthy of being trusted with \$5.00? How are you going to use that \$5.00? You can use it in such way that it will build the kingdom of God, or you can use it in such way that it will stamp you as unjust to God.

II. What Jesus Taught About Divorce. Vs. 9-18.

Money, wealth in any form, is spoken of by the Lord as Mammon. "Use mammon, dishonest as it is, to make yourselves friends." Then he calls this mammon, "a very little," "unrighteous mammon," "that which is another's." He is teaching that none of this property on which you pay taxes and which you think of as your own belongs to you at all. There are things which belong to you, those things which entering into your character become a part of your very life. The finer of these are the rewards you get when you have rightly administered that which is another's, a very little, and the unrighteous mammon.

The Pharisees, who were lovers of money scoffed at Jesus for this teaching, and he came back at them with illustration of how they were justifying themselves while neglecting the embodiment into their lives of the finer things which make the best people.

"Look at the way you treat the women whom you marry! Do but let one of your wives displease her husband, and he divorces her, sends her away, as a child grown weary of play, spurns a worthless bauble." Read what He says about divorce and see if you know anybody whom His words condemn.

III. Rich Man and Lazarus.

Vs. 19-31.

Parable or History? Have it your way. For the truth taught by the story in either case is the same.

1. At death men do not cease to be. Abraham is living yet; Lazarus is living yet; the rich man is living yet, and all of them are conscious, of memory keen and retentive, of capacity to enjoy and to suffer perhaps keener than in this life.

2. Death sifts men out. Perhaps that is the most important thing Death does, sifts men out, the good from the bad. The good men go one way and the bad men go another way. Abraham and Lazarus were in the land of the departed as truly as was the rich man, but they were in far different states of conscience. "Lazarus is comforted," the rich man is "in anguish."

3. The state into which man goes on the other side of death is determined by the set of his soul on this side.

4. He is sovereign in the matter of choosing and laying the course of his soul. No man besides can force another man into hell, nor can any man force another into heaven. Men go to whichever they themselves choose.

5. Men have plenty of light in which to walk on this side of the grave, and for the other side of the grave. Trouble with the mass of men is they do not want to do right, they do not want to be right, to get

right and stay right. Trouble with men is that they do not want to do the best they know. "I believe that the people who live up to the light they have—." Dry up, you hypocrite, you do not do that yourself, and you know it. Show me the man who says he does the best he knows all the time, that he does what he thinks he ought all the time, that he lives up to his light, and all of his light, all the time, and I'll point my finger at the same man and show you a lunatic or a liar. There is plenty of light a gleam on the path of life, but we do not walk in it.

There is the Light of Life, the Light of the World. Walk in Him, and you will walk right. But the Jake who talks about living up to the light we have never, never, never means exercising trust in Jesus.

Now, the rich man had all the light flashing from Moses and the prophets, but he wanted to argue that it was not enough for his five brothers, had not been enough for him.

6. Once we pass beyond the sifter, we are committed to the reward which awaits those who do with us. There is no ruing, there is no turning back for another trial, there is no second chance, beyond this bank and shoal of time. "Send Lazarus . . ." "There is a gulf fixed."

You make your choice of hell or heaven on this side of the grave; for once Death closes your eyes on this side, your destiny is fixed, and don't you forget it. You choose everlasting bliss or bane here, in this life; and beyond this life there is no choosing over. You are born into this world of human parents and no amount of wishing will ever make you other than man. You are born a member of a certain race, and no wishing will ever make you in blood a member of another race. You are born in this world a child of God, if you meet the conditions of the new birth, and a child of God you remain. If not so born, you remain a child of the devil, and you are that throughout eternity.

—BR—

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McCOMB

—O—

The Robert E. Speer Preaching Mission which was held at the First Baptist Church, McComb, January 20-28, was an unusual experience for those of us who live in this territory. His messages were full of hope and encouragement. He was an inspiration to us personally and through his messages.

His morning services consisted of a series on the good news of the Son of God, dealing with such things as About God, Man, human society, suffering, heavenly home, and His perpetual presence with us. He preached with the simplicity that was in Christ Jesus about the profound truths of the Gospel.

Many people, especially preachers, availed themselves of the opportunity to hear him.

Miss Mattie Mae Burkett of Bassfield will take up her new duties as secretary of the First Baptist Church, February 1st. She had three years training at the Baptist Bible Institute and has had experience as secretary in Harlan, Ky., and Bogalusa, La.

Wyatt R. Hunter

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Cough medicines usually contain a large quantity of sugar syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all.

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THE BAPTIST RECORD

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS CAROLYN MADISON, ELEM. SEC.

State Convention

The next session of the Mississippi Baptist Sunday School Convention will be in Water Valley, March 4, 5.

The program will begin at ten o'clock Tuesday morning, March 4, and close at noon, Wednesday, March 5.

We plan to give those who attend that Convention some of the best talent to be found in the Sunday school field. Music, devotionals, conferences, inspirational messages, will all be combined to make it a great treat to all who go.

Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, will be on the program for messages Tuesday night and Wednesday morning. Dr. Lee is one of the greatest preachers of this age. To hear him is always to be enlightened, inspired, and challenged to our best.

Brother superintendent: be sure and save that date—March 4, 5—and attend this Convention. And, make plans for your officers and teachers to also attend. The conference periods will be most helpful in the practical affairs of our departments, classes, and schools.

March 4, 5 is the date. Plan now to go then.

More Standards

Since the last report two other schools have joined the ranks of the standard. They are: Springfield (Scott County), L. G. Sansing, pastor, Moody Purvis, superintendent; and Knoxo (Walthall County), Martin J. Gilbert, pastor, and J. L. Bullock, superintendent.

And these Young People's classes have also become standard: J. O. Y., Jackson, Griffith Memorial, Mrs. Wm. E. Owen, Jr., teacher; Esther, Jackson, Griffith Memorial, Mrs. Arthur Burns, teacher.

The Homemakers Adult class of Liberty, Mrs. H. L. Jackson, teacher, has also entered the standard group. Who will be next?

Great Records!

Kewanee Sunday school, Lauderdale Association, has an enrollment of 104, which is 17 more than the entire church membership. Russell, same association, has 158 enrolled in the Sunday school, and this exceeds the church membership by 30.

It should not be a thing unusual for a Sunday school to have an enrollment more than the church membership, since the school possibilities are many more than the church members, but it is unusual just the same. And we certainly extend hearty congratulations to the workers of the two schools given above for this very splendid record they are making.

Mr. W. B. Lowry, of Meridian, is the associational Sunday school superintendent of that association, and is doing a most constructive work among the schools of the association, and for which we are grateful.

Plan Now

This is the time of year to get your plans made for your spring

training course and for your Vacation Bible school for 1941. A very necessary part is to get the date set. Fix the date definitely, and then plan for it until then. Don't wait until it is too late and then have to deprive your people of that which is so essential just because of delay in planning for it.

Nothing helps like getting some very definite objectives planned for the year; the dates set for them, and then work hard and pray harder to bring them to full fruition. But, plan now for them. Get the dates set. How important!

B. O. B. F.
Bryan Simmons
Field Representative

January is gone. This is always a rather hard month for a solicitor. Christmas bills and taxes harass the individuals while pastors and churches are getting their new programs started. Two pastorless churches were supplied during the month, Belzoni and West Laurel. I tried to spice in, substituting for a pastor, and these churches showed appreciation with offerings for B. O. B. F. On the second Sunday we were with brother Chastain and his people at Lexington and Emory and also with Pastor Walker and his people at Center Terrace, Canton. The fourth Sunday was spent on the coast with brethren Sullivan, Flynn and Hodge.

A New Building

After some months delay, work has been started on another building. This is to be a dormitory for the larger boys. Sufficient funds are not in hand for the completion of this building; but it is hoped that those who have made subscriptions and those who have purposed to give will rally now and send in funds as needed. As it is so necessary, it is hoped that Sunday schools who have been making monthly offerings will continue and that many others will join with them.

The One Hundred Club

Some months ago a challenge was thrown out to the men for One Hundred contributions averaging \$50.00 each. This number has been secured and all but just a few have paid their subscriptions. The others will do so soon. I am grateful for this fine cooperation.

The Women's Part

Some weeks ago a fund was started by the women for a building peculiarly their own. Three good women gave together \$1400.00 which was made the nucleus of this fund. Hundreds of women have added gifts to that fund and we believe that enough more will respond to make this building a reality. According to promise the names of these good women are being assembled and will be placed in a Book of Remembrance to be placed in that building.

A Personal Word

For reasons that seem to me to be imperative, I have resigned as Field Representative of the Orphanage. In severing my connection with B. O. B. F. I want to express my appreciation for the privilege of having some small part in this undertaking and for the fine cooperation and kind treatment afforded me by pastors and people. I regret that I could not make my efforts

count for more and trust that my surrender of this position will turn out for the welfare of B. O. B. F. and for the whole work of the Orphanage.

It is thought by some that, from now on, about as much money can be raised without a Field Representative. If so, that will be just that much saved to the Orphanage and to the denomination. If later another is employed, I bespeak for him the same treatment accorded me by the people of the state.

For forty years the churches and denominational organizations of Mississippi have afforded me opportunities for service and it has been a pleasure to meet these opportunities with conscientious effort. I do not want any other person's job; but I am hoping the Lord will lead to some place where my services are needed as long as I am able to serve. The trustees were kind in donating to me, for religious services, a public address system, bought for my use as Field Representative. It is hoped that this can be made of service in needy places.

My address will be Laurel, Miss., Route 2.

Praying God's richest blessings on all our workers and on all our work and trusting all will rally to make ours a better, more useful, Orphanage, I humbly await the leading of the Holy Spirit for the future.

BLUE MOUNTAIN Y. W. A.

Mrs. Mary Bibb Ware of Tupelo, Baptist Missionary to China evacuated from that country because of the unsettled conditions in the orient, brought firsthand information about Baptist work in China to students of Blue Mountain College in a Y. W. A. study course held at the college recently.

The Y. W. A. conducted a clinic last week, the purpose of which was to instruct new officers in their duties and to inspire them with zeal for a good organization. The clinic was held in Broach Hall, new stu-

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dent religious-social activities building.

With a goal of \$235 for the Lottie Moon Fund this year, the college Y. W. A. offering was \$303.

The Y. W. A. group is attempting this year to become closer as a junior organization to the local church W. M. S. by inviting them to its general assemblies and special programs; also by offering its services to them in caring for their children while they attend their meetings, and teaching G. A. study courses.

Miss Lois Page, president of the college Y. W. A., announces the election of circle leaders as follows: Frances Smith, Drew; Elizabeth Porter, West Point; Dorothy Davidson, Hannibal, Mo.; Zelma Van Osdol, Pascagoula; Faye Vaughn, Blue Springs; Virginia Jenkins, Lucedale; Mary Love McElroy, Baldwin; Janie Mae White, Sumner.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

Our Daily Bible Reader's League already has several member of which we are proud. The first twelve who express their desire to join and their purpose to read the Bible daily we shall call charter members. If you want to be a charter member, don't lose any time, but join immediately. So for our members, and these are charter members, are Peggy O'Neal, Christine Cranford, and Dorothy Williams. We hope soon to have many more.

I'd like to call your special attention to the number of Sunday School classes, departments, Sunbeams, or other auxiliaries and Story Hour Groups who are sending regularly monthly gifts through the Children's Circle. It is most encouraging. Our grateful thanks goes to each one of these as well as to the helpful individuals who send special gifts. Little Miss Donna Northup has had a birthday and wanted the orphans to have some of her birthday money, so she sent a dime to go through the Children's Circle to them. Not only do we say thank you to her, but we hope that birthday opened up a whole happy year ahead.

With love,
Mrs. Frances Steele

Bible Study

The Patience of Job. (Continued from last week)

Job had three friends who heard of his troubles and they came to comfort him. His friends did not know him when they first saw him, because his appearance was so changed. They tore their clothes and wept and sat down on the ground near him, but they did not speak for seven days and nights because his grief was so great. Now his friends thought that Job had these troubles sent upon him because of some sin which he had done, so when they did speak they begged him to confess his sin and turn from it with the hope that God would forgive him and take his sufferings away. But Job knew that God was not punishing him for his sins and he told these three friends that if they were afflicted as he was that he would speak kindly to them and try to lessen their sorrows instead of adding to them. Although he did not understand why this great suffering had been sent upon him, his faith in God did not falter and he said that he knew that his Savior lived and that after many years that He would come to the earth. Job even had faith to believe that even though he died, he would rise from the grave and see God for himself.

(To be Continued)

Crowder, Miss.,
Jan. 18, 1941.

Dear Mrs. Steele:

This is my second time to write to the Children's page. I was living near Hazlehurst before when I wrote. My father is pastor of the Baptist Church here now. I go to Sunday School and B. Y. P. U. every Sunday. My Sunday School teacher is Mrs. Roy Waller. My B. Y. P. U. leader is Miss Mildred Ellis. I go to Crowder school and am in the fourth grade. My school teacher is Miss Ward. I am nine years old. My little brother is six. This is his first year in school. He had six A's on his report card this month. Our pets are goldfish and a kitty.

Enclosed you will find one dollar to be divided between the orphanage and the B. B. I. girl.

Mildred Chance.
Mildred, we are glad to have this letter from you in your new home. That little brother sounds like a star pupil. Our very best thanks to

you for this generous gift. It is a great help.—F. L. S.

Crosby, Miss.
Jan. 23, 1941.

Dear Mrs. Steele:

It has been a long time since I wrote to you and the Children's Circle. I go to B. Y. P. U. nearly every Sunday night. I like it very much. I am secretary of the Junior B. Y. P. U. I read my daily Bible readings every night. I hope the others do too. We have twenty one on roll. I surely hope it will grow. I enjoy reading the Baptist Record. I go to Sunday School and G. A. too. I like them very much. I am going to try to answer the Bible quiz. 1. Goliath, 2. Hannah. I am sending twenty five cents to be used as you see best.

Love,

Peggy O'Neal.

Peggy, I wonder if your "eyes are blue as skies" and you're smiling all the while" like the Peggy O'Neal in the song. You never have told us. You and Christine Cranford are the very first to join the Daily Bible Readers' League. That would make you charter members. Thank you for the gift which you enclose. I'm adding it to the scholarship fund because that isn't as large as we'd like.—F. L. S.

Stonewall, Miss.,
January 23, 1941.

Dear Mrs. Steele:

I want to join the Children's Circle. I have been reading it for a long time. I enjoy it very much. I have been reading the daily Bible readings and want my name on that list. I am thirteen years old and in the seventh grade. I go to Sunday School every Sunday. My daddy is the pastor of the church I go to. Bro. E. D. Estis is going to hold a revival in July at Rolling Creek Baptist Church. I am enclosing ten cents for the orphans.

Lots of love,

Christine Cranford.

Christine, it is a pleasure to enroll you as a Charter member of the Daily Bible Reader's League. I trust this good habit may go with you through life and bring you unmeasured blessing. Your offering is also greatly appreciated. Thank you.—F. L. S.

New Hebron, Miss.,
Jan. 23, 1941.

Dear Mrs. Steele:

While I am in bed with the flu, my grandmother has been reading the Children's page to me. So I asked her to write this letter. This is my first year at school and I am in the first grade now. I was seven years old on the fifteenth of January and I had a nice party. I am sending ten cents for the scholarship fund.

Best wishes,

Elma Virginia Seay.

Elma, we hope you are through with the flu now and it is through with you. Since we didn't know about your birthday in time to wish you "happy birthday", we will just wish a whole happy year ahead for you. Thank you very much for your help on the scholarship.—F. L. S.

Monticello, Miss.,
Jan. 24, 1941.

Dear Mrs. Steele:

I want to join the Children's Circle. I am a little girl nine years old. My mother takes the Baptist Record and I enjoy it very much. I always look forward to its coming for I enjoy the Children's Circle. I am in the fourth grade and like to go to school. I am an orphan myself and know how it is to be left without a daddy. My mother was

left with six children, five girls and one boy. Brother was the oldest and has been lots of help to us. We almost look to him as a daddy and brother too. He is in the C. C. C. now. I have one sister in Vidor, Texas and one married. It is pretty lonesome at home now. We go to church as often as the weather will let us. Brother Archie Davis is our pastor. We have Sunday School and B. Y. P. U.

I am sending five cents. You may use it in any way you see best. I will close with this Bible verse, "Be ye kind one to another." I hope this misses the waste basket.

With love,

Your little friend,

Margarette Quinn.

You have given us a verse which we all need to learn and practice, Margarette. Your gift, for which we are grateful, we are adding to the orphanage account because it seems appropriate that you should want to help other orphans. Thank you.—F. L. S.

Eupora, Miss., Jan. 24, 1941.

Dear Mrs. Steele:

This is my second time to write you. I have been so busy in school I haven't had time to write. I am in the sixth grade and am eleven years old. I go to church and Sunday School almost every Sunday. My Sunday School teacher is Mrs. Jim Curry and our pastor is Rev. J. R. Reedy. Enclosed you will find ten cents. It may be used where it is needed most.

Yours truly,

May Evelyn England.

I'm placing your gift to the orphanage account, May Evelyn, and thanking you for it. We're glad to hear from you again.—F. L. S.

Drew, Miss., January 25, 1941.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I am a little girl who is ten years old. I am in the fourth grade. My teacher is Mrs. Dreen. She is a good teacher. I like her very much. I want to become a member of the Children's Circle.

Yours truly,

Emma Miller.

Emma, I hope you are as glad to be a member of the Children's Circle as we are to have you. Welcome.—F. L. S.

Magnolia, Miss.,
January 27, 1941.

Dear Mrs. Steele:

Enclosed you will find one dollar. Please use it where it is most needed.

A friend.

Even if you did not sign yourself as a friend, we would know that you are, for you are befriending the causes for which the Children's Circle is responsible. Thank you exceedingly. This time I believe the scholarship at the B. B. I. needs your contribution more.—F. L. S.

Florence, Miss., Jan. 26, 1941.

Dear Mrs. Steele:

Having been incited by the worthy example of the Intermediate Dept. of Waynesboro Sunday School, we, the Intermediate Girls of Steen's Creek Baptist Church here at Florence, are planning to send a donation to be given through the Children's Circle each month. Today we are sending one dollar: fifty cents to orphanage and fifty cents to the B. B. I. girl.

May the Lord bountifully bless the efforts of the Children's Circle.

Intermediate Girls.

Mrs. J. R. Taylor, Teacher.
How grateful we are for another regular contributor—this fine class of Intermediate girls—to the causes of the circle! Mrs. Taylor, we want to thank you and every member of the class for this gift and the pledge of more to come.—F. L. S.

Waynesboro, Miss.,
Jan. 28, 1941.

Dear Mrs. Steele:

We, the Intermediate department of the Waynesboro Baptist S. S. have pledged, to send one dollar each

month for 1941, through your circle to the orphanage and to the B. B. I. student. So please give fifty cents to each. (One dollar enclosed.)

Our girls and boys are glad to have a part in this giving.

With love,

Mrs. W. O. Mauldin, Dept. Sec.

Mrs. Mauldin, not only is the Intermediate Department of Waynesboro S. S. making a most helpful contribution to our causes each month, but it is also inspiring others to do so too. Now, who says that a good example doesn't count for something? I hope that you will tell them what effect their practise of regular giving is having, and thank every one of them.—F. L. S.

Cumberland, Miss.,

Dear Mrs. Steele:

I am a little girl eleven years old. My name is Dorothy Williams. I go to school. I am in the fifth grade. My teacher is Mrs. Neta Henley. I like her very much. I go to Sunday School every Sunday at Double Springs Church. Bro. Vernon Wilson is our pastor. I read the Bible daily. I want to join the Daily Bible Readers' League. My Sunday School teacher is Mrs. Rena Mae Allen. We have a standard Sunday School.

Your friend,

Dorothy Williams.

Dorothy, we are so glad to have you as one of our first to join the Daily Bible Readers' League. I hope you will form such a strong habit of reading your Bible daily that it will stay with you all your life.—F. L. S.

Columbia, Miss., Jan. 28, 1941.

Dear Mrs. Steele:

We are sending our dollar for January to go to the Orphanage and the B. B. I. girl.

Sincerely yours,

Harold Clark Harbourn, President Story Hour Group.

Barbara Ann Sorrell, Secretary Story Hour Group.

Again, we thank you boys and girls of the Story Hour Group for your contribution. You may be small, but you can certainly help in a big way.—F. L. S.

Sunflower, Miss.,

Dear Mrs. Steele:

I am sorry that I have waited so long to write to the children's page again. I enjoy reading the letters. I go to school. I am in the third grade. Miss Rice is my teacher. I go to the Sunbeams. I am secretary. Mrs. Thomas is our leader. We learn songs, stories, and Bible verses and have a good time. My little sister will soon be old enough to join the Sunbeams. I am taking the World Comrades. I know I will enjoy reading it.

Your friend,

Sylvia Brodofsky.

Sylvia, you find many interesting stories, letters and pictures in your World Comrades, besides the programs for the Sunbeam meeting, don't you? We're glad to have you in the Circle.—F. L. S.

Daily Bible Readers' League

Peggy O'Neal, Christine Cranford, Dorothy Williams.

Financial Report for January 1941

Special to Orphanage—

"Little Buck" Morgan .60

Junior Dept. Gloster Baptist S. S. .50

(Continued on Page 13)

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AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Twenty Eight New Unions For December

December gave us twenty eight new unions in Mississippi—5 Story Hours, 7 Junior Unions, 3 Intermediate Unions, 9 Young People's Unions, and 4 Adult Unions. This brought our total for the year to near the 500 mark. We thank God for this growing interest in the matter of carrying out his commission to "teach to observe". These unions, properly supervised will add strength to the churches, life to the lost through increased interest in soul winning, and joy to the members. Let us go on until every church has a well organized, and efficiently operating Training Union.

We Welcome Two Fully Graded Training Unions

Iuka and Mabon have recently set up the fully graded training union, meaning they have a Story Hour, Junior, Intermediate, Young People's and Adult Unions. Brother Raymond Pate is pastor of the Iuka church, and Brother J. W. Cook is the pastor at Mabon, having recently gone there. Among the first acts of service of Brother Cook was to completely organize the Training Union. We are glad to have these two churches join the ranks.

Eudora Organizes Young Married People's Union

Mrs. Mae R. Westerman, Director of the Eudora church (De Soto Co.) reports a new union for their church. This time it is a union for the young married people. They will be known as Senior No. 2 and Mrs. Leroy Davis is the president and Mrs. Julia Tiveas is the Secretary. This splendid church now has a fully graded Training Union with an average attendance during the bad winter months of 60. Their Story Hour has ten active members and Mrs. Westerman reports that their Business Meetings are successful with an attendance of 75% of the membership attending. They started the new year off with a Training School, as Mrs. Westerman says "Our first one for the year" which means that their plan is to have several during the year. Congratulations Eudora.

Four Are Awarded Bible Readers Awards

We are always happy to report the names of those who complete a year or two years Bible Readers course, and so now are glad to give the name of Mrs. T. C. Benny of First Church, Biloxi having completed four years of Adult Daily Bible Readings, Alma Simmons Hodge of First Church, Biloxi, one year Junior readings, Lula Delle Fancher of Coffeeville, one year Junior readings, and Mary Dent Wilds of Oxford two years Junior readings. May this report inspire all who read it to begin NOW and read the Bible EVERY day.

Did You Know? Had You Heard?

For the first time in our history we are able to say that Baptist Training Union Study Course Awards were issued for EVERY ASSOCIATION in the state during a year. That was our record for 1940. How happy we are that in each of the 71 associations study course awards were received, and we had the largest number of awards issued last year that in any preceding year, more than 14,000. Now with the growing knowledge of the value of study courses we fully expect to pass that record this year, and again look forward to being able to report 100% of the associations receiving awards. One of these days we hope to report 100% (meaning EVERY church) of our churches receiving awards. That should be a NORMAL report.

It Has Been True For Many Years

What has been true? It has been true that March, being designated as study course month has proved to be the month when more unions have a study course than in any other month in the year. Have you planned one for your union? Well, you have plenty of time even now to plan it. Here is what you have to do: set the week for it, decide on the books you will offer, secure your teachers (Local talent to be used usually) order the books from The Baptist Book Store, Jackson, work for a 100% attendance, and pray for God's blessing and guidance.

Bluff Springs, Pike Co. Is First In 1941 To Report New Fully Graded Training

Brother M. C. Waldrup, pastor, reports a newly organized Training Union at Bluff Springs, Pike Co. They started with 72 members divided as follows: 15 Story Hour, 12 Juniors, 12 Intermediates, 15 Young People and 18 Adults. Mrs. J. C. Hughes was elected Director, Mr. King Hughes, Asso. Director, and Miss Clara Mae Rimes, Secretary. This is the first fully graded union for the year reported and we congratulate Bluff Springs on their progress.

Open House For Intermediates

The Leader of the Intermediate Union at Oxford is Mrs. Auber J. Wilds, and for a long time Thursday night each week has been "Open House" at the Wilds home for the Intermediates. They come if they want to but it is purely optional with them. They usually want to and so every Thursday night finds twelve to twenty of these fine boys and girls heading for 318 North 16th Street. They are "at home" and visit with each other until all have arrived, for thirty minutes a Bible study is enjoyed, led by the leader, but participated in by the young themselves. After this period games are played. One group will be playing Sorry, another group will be at

the carrom board, another group will be at the piano playing and singing, while another group (some committee) will be in another room planning their work for a month, still another group may be in the kitchen cooking candy, and before the hour to depart all will have eaten the candy, or whatever else may be on tap that night. Needless to say they love their leader, and come to the union. Their record in activities has been growing better too. At the beginning of the new church, year, October first a full union was graduated from this union to the Young People's department.

CHILDREN'S CIRCLE— (Continued from Page 12)

Story Hour Group, Columbia Baptist Church	.50
Joyce Newman	.10
Intermediate Union, Sherman Baptist Church	.50
Sarah and Bobbie Jean King	.10
Emogene Harris	.10
Peggy Jean Newsom	.10
Bobbie Renfro	.10
James Renfro	.10
Jeannine Touchton	.10
J. L. Club No. 1, Fannie Mae Henley, leader	1.00
Poplarville W. M. U.	1.00
Carmen Jean Stephen	.10
Junior Class, Bethany Baptist S. S.	1.00
Bobbie Jean and Sarah King	.10
Jean Riser	.10
Junior Dept., Gloster S. S.	.50
Winfred Lee, Lester and Betty Ellen Pruitt	1.00
Betty Love Herrington	.10
Dwight and Donna Northup	.25
Donna Northup	.10
Christine Cranford	.10
Mary Evelyn England	.10
Intermediate Girls, Steen's Creek Baptist S. S.	.50
Mildred Chance	.50
Intermediate Dept., Waynesboro Baptist S. S.	.50
Margaretta Quinn	.05
Story Hour Group, Columbia Baptist Church	.50
F. L. S.	1.00
Total	\$11.30

Special to B. B. I. Scholarship

"Little Buck" Morgan	.60
Junior Dept., Gloster Baptist S. S.	.50
Story Hour Group, Columbia Baptist Church	.50
Annie Louise Duke	.15
Ruth Russell	.10
John Charles Wallace	.05
Emogene Simmons	.05
Sarah M. Dillard	.25
"A friend" from Meridian	1.00
J. L. Club No. 1, Fannie Mae Henley, leader	1.00
Poplarville W. M. S.	1.00
Junior Dept., Gloster Baptist S. S.	.50
Andrey Coulter	.05
Elma Virginia Sloy	.10
Peggy O'Neal	.25
Intermediate Girls, Steen's Creek Baptist Church	.50
Mildred Chance	.50
"A friend" from Magnolia	1.00
Intermediate Dept., Waynesboro Baptist Church	.50
Story Hour Group, Columbia Baptist Church	.50
F. L. S.	2.50
Total	\$11.60

Grand Total to all causes	\$22.90
Disbursed:	
To Mr. W. G. Mize, for orphanage	\$11.30
To Dr. W. W. Hamilton for B. B. I. Scholarship	11.60
Total	\$22.90

TO RELIEVE MISERY OF **COLDS** quickly use **666** LIQUID TABLETS SALVE NOSE DROPS COUGH DROPS

TATE COUNTY SUNDAY SCHOOL CONFERENCE

The Tate County Sunday School Conference at First Church, Senatobia, Jan. 28, was not largely attended by reason of sickness throughout the county but was a meeting of fine fellowship, gracious hospitality and great practical value. Challenging goals in Sunday school work were set for the year and the following officers were elected.

Superintendent, Mr. Sam C. Stevens, Senatobia; associate superintendent for evangelism, Rev. Wm. O. Beaty, Coldwater; associate superintendent for training work, Dr. H. L. Martin, Senatobia; secretary-treasurer, Rev. A. T. Cinnamond, Senatobia; pianist, Mrs. John Sneed, Coldwater; chorister, Mr. J. C. McPherson, Coldwater.

Department leaders: Cradle Roll, Mrs. J. L. Brantley, Tyro; Beginners, Mrs. J. Tom Kizer, Senatobia; Primary, Mrs. M. P. Moore, Senatobia; Junior, Miss Camille Gregory, Senatobia; Intermediate, Mrs. R. H. Miller, Independence; Young People, Mr. W. P. Veazey, Coldwater; Adults, Mr. Erle Hughey, Arkabutla; Extension, Rev. J. L. Courson, Tyro; Vacation Bible school; Mrs. H. L. Martin, Senatobia.

Mr. A. V. Washburn and Miss Mary Beth Lassetter of the Sunday School Board conducted the conference, assisted by Rev. J. B. Middleton of Sardis.

The following made a hundred percent record in the Intermediate Department of Calvary Sunday School in Jackson: Mary Jo Pettit, Mae Alice Barnes, Jackie Bowen, Katherine Beatty, Henry Shields and Mary Elizabeth Johnson. Mrs. M. T. Day is Superintendent.

"Why are you sobbing, my little man?"

"My pa's a millionaire philanthropist."

"Well, well- That's nothing to cry about, is it?"

"It ain't, ain't it? He's just promised to give me \$5 to spend for Christmas provided I raise a similar amount."—Chicago Record-Herald.

DO FALSE TEETH

ROCK, SLIDE or SLIP?

FASTEETH, an improved powder to be sprinkled on upper or lower plates, holds false teeth more firmly in place. Do not slide, slip or rock. No gummy, gooey, pasty taste or feeling. FASTEETH is alkaline (non-acid. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

ORGANIZATION FUNDS

Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

Gottschalk's
METAL SPONGE

A GOOD HUNDRED THOUSAND CLUB PLAN

By J. E. DILLARD, Executive Committee
Southern Baptist Convention, Nashville, Tennessee

"What is the best plan for putting on the Hundred Thousand Club?"

The best plan for you is the plan that will work best in your situation. A poor plan well worked will succeed better than a good plan poorly worked or the best plan if it is not worked at all.

Every loyal pastor will study his own situation and then use his best judgment. Here is a plan that experience and observation convince me will work well in most if not all cases.

DEFINITE DETAILS

1. Decide at once to put on the Hundred Thousand Club.
2. Call a meeting of leaders to advise and pray and work with you.
3. Adopt a worthy Club membership goal (suggest one Club member for every 40 church members and one or more memberships for every group in your church).
4. Decide upon a Hundred Thousand Club or Debtless Denomination Day (suggest February 16).
5. Appoint a Hundred Thousand Club committee of one member from each organization with the chairman as Club leader for the year.

PLENTY OF PUBLICITY

6. Have plenty of publicity: post the yellow poster where the most people will see it; have announcements made in all meetings calling upon every person and group to help reach the goal; read the blue folder from your pulpit, in Sunday school, and training unions the Sunday before you call for memberships; pray for and expect success.

7. Preach a short soul-stirring sermon on Loyalty to Christ and his church and program. Tell how the debts hinder and humiliate, appeal to the love and loyalty of your people to help lift the load.

8. Tell how the Club has helped and how everyone can have a part. Appeal for individual memberships (\$1.00 a month). If one will contribute \$100.00 he can consider himself as a member from the very beginning of the Club.

ASK FOR CASH

9. Take a cash offering. Ask all members to pay in advance as much as possible so as to stop interest. **Ask everybody to make some cash offering to help pay our debts.**

10. Then appeal to every Sunday school class, training union, Brotherhood, W. M. S. circle and organization and every other group to take at least one membership.

IN FOR DURATION OF THE DEBTS

11. Give the Club leader a list of Club memberships and ask that each member he thanked, encouraged to keep up his dues, and stay in till the debts are all paid. If a member falls behind, a gentle reminder will often do good.

The Club dues can be paid through the church treasurer in any envelope just so it is marked "Hundred Thousand Club." Special envelopes will be supplied upon request.

The church treasurer will remit promptly to the state secretary all Club dues properly marked "Hundred Thousand Club."

Let's double, yes triple our Club membership for a debtless Denomination by 1945.

"Owe no man anything but to love."—Paul.

THE NATIONAL RELIGIOUS CRISIS

(Continued from page 6)

The War Department, the Navy Department, and the Civilian Conservation Corps Administration recognize officially three faiths—Jewish, Roman Catholic and Protestant. The official agency of Judaism is the Jewish Welfare Board, represented by Dr. David de Sola Pool; the Roman Catholic Vicariate, represented by Bishop Francis O'Hara and the General Committee on Army and Navy Chaplains, composed of committees appointed by thirty leading Protestant bodies, represented by Dr. Paul D. Moody. The training program has greatly increased the functions, the activities and the responsibilities of these three representative religious bodies.

The induction of hundreds of thousands of young men, drawn from every community and from every congregation throughout the land has awakened a lively interest and a growing anxiety on the part of parents, pastors and religious leaders everywhere. The Home Mission Agencies of all denominations desire to know the location and the kind of religious work they will be permitted to do. The religious bodies in communities adjacent to the camp units are seeking advice as to plans, acceptable to the military authorities, through which they may participate in preserving and in strengthening the faith of the enlisted men and the selectees.

A communication, signed by General George C. Marshall, Chief of Staff, dated January 8, 1941, announces the policy that will be followed by the chaplains in their relation to pastors and workers, living near the camp unit; "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives."

This statement of policy opens the door for effective cooperation between the nearby churches and the chaplains; it allays the anxieties and silences the criticisms of those who read into the authority given to the senior chaplain the right to exclude all civilian ministers from conducting religious services within the camp area.

The religious bodies have an unchallenged equity in the young manhood of this country. The churches have trained many, many thousands of them for future Christian leadership. Denominational statesmen are deeply concerned as they contemplate the impact of military life and governmental restraints upon one-half of the young men, who when they return to their homes, will become powerful if not controlling factors, in determining the standards of morality and the quality of Christian living for their generation. The pastors look to the chaplains as the ministers whom they will hold primarily responsible, if their trained, consecrated and enthusiastic young men return to civil life, shipwrecked in faith and morals.

All these and other elements and factors that enter into the existing dislocation of young American man-

hood convince the interested and thoughtful observer that we are facing the most serious religious crisis ever known in this country. So critical is the situation, that a coordination of governmental and non-governmental group interests, never contemplated before, becomes a logical necessity. This calls for a master plan, in which there shall be a linking of governmental authority and the voluntary cooperation of the religious forces, so that they together may work toward a common end—namely, the preservation and the strengthening of faith in God on the part of all young men, engaged in the service of their country.

The President of the United States has established the Commission on National Defense. Let us petition the Commander-in-Chief of all our armed forces to set up for the present emergency a National Commission on the Spiritual Life of American Service Men, for the purpose of mobilizing and bringing to bear in the most effective ways the spiritual forces of the nation upon the young men called into their country's service, and that this Commission be headed by the Chief Executive himself, who carefully safeguarding the principle of the separation of Church and State, shall summon all faiths to join in the solution of America's most urgent religious problem.

—BR—

SOUTHWIDE TRAINING UNION CONFERENCE

By Don Norman, Dallas, Texas

With the keynote, "Following the Living Christ," emblazoned in strong, white letters across the platform of the Memphis Municipal Auditorium, and with its spirit fixed in their hearts, thousands of Baptists, —young people, adults, and leaders—gathered in Memphis-on-the-Mississippi, on New Year's Eve and the first three days of 1941, for the 5th Southwide Baptist Training Union Conference.

Secretary J. E. Lambdin and his associates had planned a well-balanced program. Historic, too, were the proceedings, for on Wednesday, January 1, both the morning and evening sessions were devoted to celebrating the entrance of the Sunday School Board into its Golden Jubilee Year. Launched also was the Four Year Program of the Sunday School and Training Union forces, to culminate in Southern Baptists' Centennial Year, 1945. A great Christ-honoring New Year's Eve watch night party was held.

Four Year Program Goals

Present at the launching of the Four Year Program were the State Mission Secretaries of the various states, in addition to the state Sunday school and Training Union secretaries. The program has unanimous support. Goals set, to be reached by January 1, 1945, included the following: (1) To lead all district associations to organize associational Training Unions, with directors in charge. (2) To have 800 functioning associational Training Unions, with department leaders for all departments. (3) To lead each association to set up and follow a Calendar of Activities each year. (4) To lead all associations to conduct

associational simultaneous enlargement campaigns. (5) To bring the total number of churches with Training Union work to 18,000. (6) To have 16,000 Training Unions with at least a director. (7) To bring the number of units of organization in the Training Union to 75,000. Goals for units by departments are: Adult—20,000; Young People—15,000; Intermediate—15,000; Junior—15,000; Story Hour—10,000. (8) To reach an enrollment in the Training Union of 1,200,000. (9) Study Course Goals: All associations reporting study course work; 18,000 churches reporting Study Course work; 1,200,000 Training Union study course awards. (10) Number organizations to be A-1 at least one quarter each year: Training Unions 1941, 150; 1944, 300. Junior Unions 1941, 900; 1944, 1500. Intermediate Unions 1941, 500; 1944, 1200. Young People's Unions 1941, 500; 1944, 1200. Adult Unions 1941, 500; 1944, 1200. (11) To lead all churches contemplating new buildings or remodeling to make provision for Training Union needs by putting movable partitions between alternate classrooms in the Junior and Intermediate departments.

Noted Speakers Heard

Who among those assembled for the meeting, can ever forget the challenging, inspirational addresses, the music, and the practical conference periods?

Charles St. John bore his glowing testimony to the power of God on New York City's Bowery, and to the influence of the Bowery Mission where for seven years Mr. St. John has been superintendent. Dr. Ellis A. Fuller, Atlanta, brought an impassioned plea in his opening message, "Meet the Living Christ." Dr. Perry F. Webb, pastor, First Baptist Church, San Antonio, Texas, closed the conference with a winsome imperative, "Follow the Living Christ."

Other speakers included: Dr. W. W. Hamilton, New Orleans, president of the Southern Baptist Convention and B. B. L.; Dr. L. R. Scarborough, Fort Worth, president of Southwestern Seminary; Dr. John R. Sampey, Louisville, Ky., president Southern Seminary; J. W. (Bill) Marshall, Dallas, Texas; Dr. W. F. Powell, pastor, First Baptist Church, Nashville; Dr. W. R. White, Abilene, Texas, president Hardin-Simmons University; Dr. J. B. Lawrence, Atlanta, secretary of the Home Mission Board; Dr. L. M. Bratcher, Rio de Janeiro, representing the Foreign Mission Board; Dr. B. V. Ferguson, pastor First Church, Fort Smith, Arkansas; Dr. T. L. Holcomb, Dr. J. O. Williams, Dr. Hight C. Moore, Dr. P. E. Burroughs, Dr. John L. Hill, Dr. C. J. Allen, Dr. Frank H. Leavell, J. N. Barnette and Chester Quarles, all of the Sunday School Board, Nashville.

Musical features added much to the periods of meditation and devotion. The conference was fortunate in having Mr. B. B. (Big Brother) McKinney in charge. Assisting him were Mrs. McKinney and Miss Mary Beth Lassetter, Nashville; Maines Rawls, Atlanta; Prof. Sterling Price and his A. Capella Choir from Carson-Newman College, Jefferson City, Tenn.; Gale Dunn, Memphis, who directed three great choirs selected

from Memphis churches; and the Bellevue Quartet, which held a "reunion" and sang again. Eleven years ago the quartet was organized to sing at the First Southwide Conference.

Conference Periods Constructive

Conference leaders for the six sectional meetings held Wednesday and Thursday afternoons included Baptist Training Union secretaries and other trusted leaders from seventeen Southern States and the District of Columbia. Presiding over these meetings were leaders in their respective fields, all from Nashville: Chester Quarles, administration; Dr. Clay I. Hudson, adults; C. Aubrey Hearn, young people; Miss Elaine Coleman, intermediates; Mrs. J. E. Lambdin, juniors; and Miss Thelma Arnote and Mrs. Emmett Golden, story hour. Added to this number were the leaders of conferences within these conferences. A complete list of the conference leaders, etc., filled a large part of a column, small type, in the Commercial Appeal, Memphis daily.

Friday's conferences numbered four instead of six, with two joint sessions—one for adult, administration, and young people; the other, for story hour, junior and intermediate leaders and sponsors—and a regular program for juniors and intermediates.

Discussed at the nine Group Interest Conferences (in young people, adult, and administration sections) was the following subjects: (1) The Christian Way to Choose a Life Work. Leaders: Dr. Frank H. Leavell, Nashville. (2) Combatting Social Evils—Liquor, Crime, Immorality. Leaders: C. Aubrey Hearn and Dr. Henderson Barton, Nashville. (3) The Christian Way to Live With Other Races. Leader: Dr. J. L. Corzine, Columbia, S. C. (4) Working for Peace in a Warring World. Leader: G. S. Dobbins, Louisville, Ky. (5) Following Christ in Economic Life. Leaders: Dr. Homer L. Grice, Nashville, and Dr. J. T. Watts, Baltimore. (6) Loyalty to Christ and Country. Leader: Dr. J. L. Hill, Nashville. (7) What Shall We Believe? Leader: Dr. C. J. Allen, Nashville. (8) Christian Uses of Leisure. Leader: Davis Wooley, Montgomery, Ala. (9) Christian Standards of Love, Marriage and Home Life. Leaders: William Hall Preston and A. V. Washburn, Nashville.

The spirit of the entire conference was such as to send every person, who attended the various sessions, home aflame with the earnest desire to "Follow the Living Christ" in our workaday world.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

DR. EARLE V. PIERCE IN MERIDIAN, FEBRUARY 9-16



Dr. Earle V. Pierce of Minneapolis, former president of the Northern Baptist Convention whose messages on stewardship have been heard with such great appreciation and profit in recent years at the meetings of the Southern Baptist Convention, many of our state conventions in the South, and in many of our churches will preach for eight days in Meridian under the sponsorship of the Baptist churches of that city the period of February 9th to 16th. Dr. Pierce will preach twice daily in the First Baptist Church. The Sunday morning services will be at the worship hour and during the week days they will be broadcast from 9:30 to 10:00 A. M. The Sunday evening services will be at 5:00 o'clock so that the congregations of the various cooperating churches can attend and then they can have their B. T. U.s afterwards in their own churches. The service on Monday night will be for men only and the service on Thursday night will be for women only. This will be a stewardship revival. The Baptist churches of Meridian invite the brethren of Mississippi to hear Dr. Pierce as often as possible. He is worth driving one hundred miles to hear. They offer any pastor who wishes to hear Dr. Pierce lodging and breakfast for two nights mornings provided he will send in his name by or before February 9th.

Dr. Pierce's Sunday and evening subjects are as follows:

Sun. A. M.—THE ENLARGED LIFE.

Sun. P. M.—THE SUPREME BEATITUDE.

Mon. P. M.—CHRISTIAN MEN AND THE WORLD TODAY.

Tues. P. M.—THE RECOVERY OF LIFE.

Wed. P. M.—THE VALUABLE INVESTMENT.

Thurs. P. M.—WHY SHOULD WOMEN BE INTERESTED IN MISSIONS?

Fri. P. M.—LIFE IN TWO SPHERES.

Sun. A. M.—THE PICTURE OF PERFECT CHRISTIAN GIVING.

Sun. P. M.—THE LOGIC OF LOVE.

Pastor's Conferences, 5:30 P. M.
THE PASTOR'S POSITION
THE PASTOR'S POWER
THE PASTOR'S PREACHING
THE PASTOR'S PLACEMENT
THE PASTOR'S PAY.

EDINBURGH PRAYER MEETINGS

Ernest O. Sellers

In an old scrap-book we have some clippings taken from the Edinburgh, (Scotland) "Daily Review," giving an account of the noon prayer meetings which were a part of the campaign during the first visit to that city of Messrs Moody and Sankey in 1875.

Commenting upon the large audience attracted to the services attention is called to the beautiful solos sung by Mr. Sankey, "with touching pathos, sung not only with the voice but from the heart, with such careful articulation that every syllable is distinctly heard in every part of the largest hall." The account goes on to tell of the souls being won to Christ because particularly of Mr. Sankey's singing.

The most remarkable part of the visit of these men seems to have been the noonday prayers meetings. The wonderful interest in these meetings was shown by the very large number of requests for prayer sent in by persons seeking personal help or help for others, an average of more than one hundred daily. Another feature of these services was the expression of thanksgiving and praise for blessings received. Beginning with a few hundreds attending these meetings the interest soon grew so that the crowds taxed the capacity of the largest auditorium in the city.

The Rev. Andrew Thompson, D. D., is quoted as saying of Mr. Moody's preaching that "there is nothing of novelty in his doctrine, the substitution of Christ, the center, is presented with distinctness by a man convinced of the truth of what he says. His illustrations are drawn from his varied experiences of life, wisely chosen, graphically told and never fail to hit the mark."

This paper goes on to assert that there was very little excitement and no extravagance in any of the meetings. The number of those inquiring the way of life gradually increased from fifty to more than one hundred each night. On the Monday night following the week's campaign, over three hundred, who had professed to have undergone the "great change", gathered to meet Mr. Moody, no others being admitted. Prominence was given to the fact that each of these people

Double Help for WOMEN!

What do you do when headache, nervousness, cramp-like pain, lack of energy and appetite, or some other form of periodic, functional distress begins to make you miserable? Why not do as thousands of women and take CARDUI?

There are two ways to take it. First: To help relieve periodic pain and discomfort, start three days before "your time" and follow directions. Second: To assist in building energy, strength, through increased flow of gastric juice which helps appetite and digestion, take it by directions as a tonic. Women who use it both ways seem to be CARDUI's most enthusiastic boosters.

had been separately dealt with by some minister, Christian matron, Bible-woman, elder, deacon or other qualified member of one of the churches uniting in the meetings.

Comment was made on the wide variety of persons among the inquirers. Old men past 70 and boys and girls 10 to 12, soldiers, University students, backsliders, laborers, skeptics, rich and poor. With these "doubts and difficulties were soon of no account." (It is a fact little known to-day that Mr. Moody's idea in starting what is now the Moody Bible Institute of Chicago was to train men and women to follow in this manner his own and the evangelistic preaching of others.)

A third clipping gives an account, rather extended, of a sermon by the celebrated Dr. Horatio Bonar, telling of the large audiences, sometimes in excess of ten thousand persons, and praising God for the wonderful blessings brought to Scotland by Messrs Moody and Sankey.

Baptist Bible Institute
New Orleans, Louisiana

Editor: "We can't accept this poem. It isn't verse at all' merely an escape of gas."

Aspiring Poet: "Ah, I see; something wrong with the meter."

—RR—

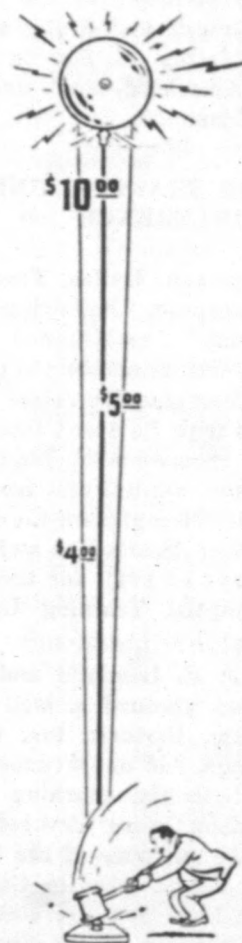
"Is a ton of coal a great lot, Daddy?" inquired a juvenile.

"It depends, my boy," replied the father, "whether you are shoveling it or burning it!"

Kidneys Must Clean Out Acids

Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. A printed guarantee wrapped around each package of Cystex insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.

COUPON CASH RATES FOR 1941



Strike a new high!

The new high rates offered by the manufacturers encourage us to renew our appeal for COUPONS--COUPONS--COUPONS during 1941.

We can "turn coupons into dollars" again this year as we have done in the past and realize a greater cash benefit than ever.

Please study this long list of coupon-bearing products, many of which you now use . . . or can use . . . in your home. There is a valuable coupon on each one of these products. Please save these coupons and send them to us to build up our coupon fund. We will greatly appreciate your help.

New Cash-Coupon Rates Until June 30, 1941

AT \$10.00 FOR EACH 1,000 COUPONS

Coupon Worth

OCTAGON Granulated Soap 1

AT \$5.00 FOR EACH 1,000 COUPONS

OCTAGON Toilet Soap 1	HEALTH CLUB Baking Powder—5c size 1/2
LUZIANNE Coffee—Pound Can 3	HEALTH CLUB Baking Powder—10c size 1
LUZIANNE Tea—1/4 Pound Package 2	HEALTH CLUB Baking Powder—25c size 3
RUMFORD Baking Powder 3	(Product of Rumford)

(Postcards from any size can will count)	
BALLARD'S OBELISK FLOUR—	
2-lb. Carton 1	12-lb. Bag 6
5-lb. Carton 3	20-lb. Bag 10
6-lb. Carton 3	24-lb. Bag 12
10-lb. Carton 5	48-lb. Bag 24
BALLARD'S Pancake Flour 1	
BALLARD'S Buckwheat Flour 1	

Coupons are also packed with BALLARD'S Insurance and Guardian Feeds

AT \$4.00 FOR EACH 1,000 COUPONS

OCTAGON Soap—Regular Size 1	OCTAGON Cleanser 1
OCTAGON Soap—Special Size 1/2	OCTAGON Soap Flakes—Small Size 1
OCTAGON Soap Powder—Regular Size 1	OCTAGON Soap Flakes—Large Size 3
OCTAGON Soap Powder—Special Size 1/2	

BAPTIST ORPHANAGE
JACKSON, MISSISSIPPI